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THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.

VOL. V No. 1] MONDAY 18—9—1944 [PRICE 0—1—6

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WAR
for resumption of Normal civil supplies.

TRUTH ABOUT INFLATION

(Continued from last issue)

MORE MONEY TO SPEND

These dangers of inflation do not show themselves all at once. At first, inflation is a tonic and makes for a comfortable feeling. There is more money about. Such things as house-rents, interest on mortgages, weekly payments for insurance, prices of admission to entertainments and a whole host of items in the workers' budget do not go up so quickly as shop prices. Hence he feels, with his better wages and steadier employment, that he is in clover. It was that feeling which led, during the last war, to some munition lasses buying costly fur coats and some music-loving cotton mill hands having two pianos in their small houses!

All this can be stopped by Government and public action, but arresting it demands tremendous self-denial.

In this war, though the dangers are ever present, we are preventing serious inflation in this country. We are doing so by refraining from self-indulgence.

Government policy is the central control tower of inflation. If the Government takes care to see that its own compulsory heavy spending on war supplies, workers and equipment is paid to the greatest possible extent out of present income—a policy neglected in the last war—there will be much self-denial now, but there will not be any inflation.

CHECK TO PROFITEERS

This does not mean that wages should not remain at their present high level. It does mean that the Government must stop all profiteering wherever it shows its hideous head.

It does mean that the Government must not leave the full costs of the war to be paid in the future, but must tax everybody as much as they can stand and must borrow the surplus money of the public as fast as we will lend it.

We are not likely ever to see the Russian fable of the nails work itself out in Britain. But citizens must be on their guard. The Government must keep rigorous control of prices; in fact, far too little has so far been done in this direction. We, the public, must do without things when the prices soar. There must be no demands for higher wages unless there is clear evidence of underpayment.

The Government must not pay its debts by creating lashings of "credit", as in the last war.

Finally, every penny we can lend to the Government for war costs must be cheerfully handed over in the sure and certain knowledge that it will come back, with interest, in days when it will be of greater value to us than it could be to-day.

There is a financial battle for us all to wage as well as battles in the air and on land and sea. We can "take it" in every sphere of conflict.

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CONGRATULATIONS

Congratulations to the 'Rationalist' on its entering the fifth year of age, simultaneously with His Highness Sri Jayachamaraja Wadiyar, our beloved Ruler entering the fifth year of his reign. The 'Rationalist' took its birth at a time when the milk and the condiments required for its nourishment and health were hardly available and that at war price. The same conditions and more difficult and irksome ones continue even now; and for how long more who can say? Even now, a day or two ago, a circular is stated to have been issued by the Controller of Civil Supplies in Mysore to the effect that the distribution of Horlicks Malted Milk, Glaxo, Ostermilk, required for the nourishment of the other ordinary babies and invalids in the Bangalore City should be limited by holders of permits from proper authorities and Doctors' certificates.

"A century of progress has ended. All that it had built up in the material, moral and spiritual planes crumbled like sand castles." "The nations of Europe which had for 10 centuries lorded it over the rest of the world like a super-race of men, gasping for breath, almost gasping for life, in a blood bath," are now dreaming of rehabilitation through the generosity of the Three Big Powers. "Britain, dominant, masterful, custodian of human liberties, arbiter of nations' destinies, is now trying to persuade the other two Big Powers to her own ways as far as possible. India, poor and patient, despised, and treated as Britain's charwoman, is for the time being wooed, cajoled, flirted with, and bamboozled like an unwilling slave-maiden in an Arab harem." Some Indian Pioneers in the British Army and some Indian military men have been awarded V.C.'s and other crosses for having so far made the roads and paths easy for the allied armies to march towards the victory which is in sight. India is also dreaming for her share, a glorious one, for which she has been striving for over 50 years past, and according to most of her leaders is soon to have her ambition realized. [The quotations above are, I need hardly tell you, from the maiden issue of the 'Rationalist.']

Hardened by the privations experienced during its four years of infancy, may the brave child, the 'Rationalist', endowed as it is in every atom of its build with the vigour of rationalism, grow stronger and stronger week by week and attract the admiration of the world!

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The Rationalist.

Monday 18-9-1944.

A GOD AND A SAINT

We might this week have written on the Quebec Conference between Churchill and Roosevelt as being of topical interest. But it seems to us that to touch international politics is like putting one's foot in a cess-pool. And Mr. Churchill, the high-born Anglo-Saxon,—or rather Anglo-American-Saxon, because his mother was an American,—might look upon the effort of a brown editor to deal with international politics as similar to a dog's attempt to bark at the Sun. But we might protest and point out to him that his American grand-father himself was a news-paper owner, and that he must therefore think kindly of news-paper owners the world over.

Our readers could no doubt guess what the two personages would be doing in Quebec. They would meet with great glee at having smashed the hordes of the modern Tamurlane as the Greeks smashed the hordes of Philip the Great, possibly embrace each other, and sit to a grand feast with all their courtiers in order to celebrate the occasion and toast each other profusely in the newest supply of Torquay, Moselle or Champagne from re-surrected France, and thus refreshed and invigorated, would take out the Pacific and East Asiatic maps and chalk out the campaign against the Yellow Peril from the land of the Rising Sun. And who knows that their next meeting may not be, not in Quebec, but at Calcutta or Madras, or even Bangalore as the place where Churchill's manhood was moulded!

Or we might have dealt with the so-called momentous meeting between Messrs Gandhi and Jinnah which is going on at Bombay, behind closed doors and with closed shutters. But Mahatma, the mild, warns us against meddling, and bids us do no more than hope.

We however do even less than hope.

The Pressmen who are sending us long details about embracings, posings for photographs, forceful gesticulations, and thumpings of arm-chairs, may as well watch two Parsee or Gujarathi or Khoja children building sand-castles on Chowpathy Sands. The outcome of both will be the same.

The facts of the situation are that if Mr. Jinnah denies Mr. Gandhi's competence to speak for the nation as a whole including Muslims, he must deny also his competence to represent the Sikhs, the so-called Depressed Classes, the Anglo-Indians, and the other groups of the nation. Nor can Mr. Jinnah himself be deemed to be competent to speak on behalf of the Muslims as a whole, and of the minorities in the so-called Pakistan areas. And we must add that neither of these is competent to speak for the mass of Women of the country who form the majority of the population. No settlement between Mr. Jinnah and Mr. Gandhi will be worth much, so long as their talks are behind closed doors, and so long as the spokesmen of other communal interests are excluded from their conclaves.

And even assuming that these two gentlemen are able to arrive at a settlement, satisfactory to the whole country, and that, clad in festive robes they charter a steamer, and accompanied by temple and mosque honours, and preceded by a band of pipers from Tanjore, they get down at the Thames docks and go in procession to Number 10, Downing Street, whoever will guarantee that the British Premier will be at home to them?

If Mr. Churchill were prepared to recognise India's right of self-government, the communal squabbles would be scattered like summer clouds, and self-government established, as was done despite the squabbles in Ireland, South Africa, Canada and Australia.

But so long as India is "more important to England than 10000 Phillipses," there is no question of any self-government, communal settlement or no communal settlement.

There is an English proverb, "Don't swap horses in mid-stream." Therefore there can be no change of Government in the mid-stream of the war. And after the war,—we think the imperial scramble for territories after the war will be a sight for the Gods!

Our readers will be wondering what the connection between the title of the leader and the subjects dealt with is. Saint, of course, might refer to the Mahatma, God, could not refer to Mr. Jinnah, but, the English, after the war, might be inclined to deify Mr. Churchill.

But what we meant by God was God Srinivasa of Tirupathi; and by Saint, Saint Anantharya whose life we have before us, and which we wished to review.

Editor.

(To be continued.)

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

OBITUARY

Mr. P. NARASIMHACHAR

A good soul has passed away. Mr. P. Narasimhachar, Asst Controller attached to the Food Supplies Department, died in the Krishnarajendra Hospital, Mysore, on the 10th last after a brief illness. He ranked among the good men of the world. Simple and unassuming, trying to do his best for every one with whom he came into contact, always cheerful amidst life's hardships, and never once angry in his life, Mr. Narasimhachar earned the esteem, and often the affection, of every one who knew him. He came of an orthodox family, his grandfather Sri Pusthakam Alasingrachar being a scholar and preceptor in Jyotisha, and his father, Sri Pusthakam Thirumalachar, continuing the honourable tradition. Innocent, obliging, well-meaning, and always seeking to smoothen the paths of others at the slightest hint, Mr. Narasimhachar's was something of an exemplary life, and his untimely death will leave a void in the hearts of many who had the pleasure of knowing him.

Robert Ingersoll speaking over the bier of his brother Ebon, declared, "He added to the sum of human joy. And were every one to whom he did some living service to bring a blossom to his grave, he would sleep tonight beneath a wilderness of flowers!" "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead, there comes no word. But in the night of death, Hope sees a star, and listening love can hear the rustle of a wing!"

But neither the star nor the rustling wing will bring back the dead to the bereaved and stranded family. Mr. Narasimhachar leaves a daughter and two sons to bemoan his loss. To them go the deepest sympathies of all who knew him.

OLD LADY AND THE NAVY

An old lady living in the country had a son in the Navy. On one of her rare visits to a neighbouring town she saw a sailor. Trembling with excitement she asked him if he knew her boy. She told him his name.

"Well, what ship is he in?" asked the sailor.

"What ship?" exclaimed the old lady. Are there two?"

OUR LAND AS IT WAS, IS, AND SHALL BE

The Aryans came into the land, now called India, some thousands of years before the dawn of the Christian Era. The Vedic Age commenced, at the latest, two thousand years before the birth of Christ, according to well-known authorities, but in fact it must have been some thousands of years before than even those two thousand years that the Aryans entered this land. They called the northern half of our land, occupied by them Aryavarta, and they made it Punyabhoomi (the land of righteousness). They came as peaceful settlers and made the land their permanent and perpetual home, leading a pure and simple life and in philosophical contemplation. Their serene thoughts and culture permeated the mentality of the few peoples of the land and of the southern half of the peninsula, who were there at the time of their advent, and their thoughts and culture flowed down in gradual and continuous stream to the utmost ends of the peninsula to what are now called the Cape Comorin and Ceylon, so that the entire people of the peninsula became assimilated to the Aryans. The worldly principle on which they worked was styled "Dharma" and that word cannot be translated in a word in English. Dharma implies such conduct of life and actions in relation to oneself and others as is conformable to the principles of rightness, justice, equity, virtue, piety, righteousness and the like. They had no religious bigotry. In fact they had no religion (or religions) as the word has come to mean. Their life and conduct were guided by their philosophical principles as serene and lofty as the Himalayas.

Such a land is now broken into shreds in the names of religion, nationality, interests and what not! what unworthy successors are we of those noble ancestors!

When did the first Mahomedans invade the land? The Ghors came in the early part of the 12th Century A.D. What was their object? It was to carry away as much wealth as possible from the land. Neither they nor the successive Mahomedan invaders up to the middle of the 16th Century intended to make this land their home. And in what condition did they leave the land? It was the Moghals after the middle of the 16th Century who began to make this land their home.

Some European nations and the British came to India at the close of the 16th Century. They came to acquire wealth by trade. Though the British gradually took control of the land and its destiny into their own hands and became the rulers of India (the name given by them to our land along with so many other names in current use as applied to places, religions and so many other things here), their one aim was acquisition of wealth by trade and commerce and otherwise, and what they call their home is not India but their own country. But the British administration has made India one whole, the internal units of provinces and states being connected with the centre and controlled by the central administration. The Indians have been so educated that their eyes are opened to the mistakes and want of foresight of their forefathers. Under the British administration the Indians have travelled far and wide and their outlook has been broadened and they look to the time in the nearest future when they could stand on their own legs and on equal terms with the rest of the nations of the world.

Coming to the present deadlock amidst the various groups in India, the brief summary given above should indicate as to which of the peoples now in this our once sacred land is entitled to its ownership when India as a whole shall secure freedom and independence and whose interest is to predominate and what kind of interest each of the peoples who came into India from the 12th Century onwards can justly claim. Will Mahatma Gandhi (who has by now mastered the mystery of Pakistan) and the other prominent leaders and those in power arbiter on this question in all fairness?

As matters stand at present, the glory of giving India independence, keeping India one whole, will enhance the glory of the allied British Victory in the present war a hundred fold. Not only the allied arms but the sense of their justice and fair-play will be also victorious! D. L. A.

SCHOOL DAY

The Methodist Mission High School, Mysore, celebrated its School Day in a three day function on the 13th, 14th and 15th insts. Mr. K. Basavaraj Urs, M.A., LL.B., presided on the first Day, Mr. D. S. Gordon, M.A., LL.B., etc. on the second, and Mr. Ramachandra Rao Bhombhore, B.A., and Mr. K. Narasimha Iyengar, B.A. on the third Day which included two functions. The programmes included a number of enjoyable items, in which the staff and the students took part with enthusiasm.

EDUCATIONAL IDEAS OF AKBAR AND AURANGZEB

(B. M. Gopala Rao, B A. Hons, B.T.,
Department of Public Instruction, Mysore.)

The need of a right type of education, capable of meeting the demands of society, has exercised the minds of men in all countries and at all periods. It is interesting, therefore, to learn what two great Mughal Emperors of India thought and felt about the educational problems of their times.

Unlike his father and grandfather who were accomplished scholars, Akbar was a thoroughly illiterate man. It is said that to the end of his days he could not decipher a written word or sign his own name. As a boy, he seems to have proved himself 'a problem child' to his successive teachers and was not amenable to formal instruction. He was, in other words, an idle boy who was more interested in pigeon-flying, hunting and riding than in learning his lessons. In his later years, however, he amply made up for his neglect of boyhood by learning through the ear what he could not learn through the eye. It must be said to his credit that he was able to acquire in this manner much knowledge in subjects like history, theology and poetry.

As Akbar brought to bear a vigorous and original mind on educational matters, his views are entitled to consideration. His educational regulations set forth his views on education, the subjects of study and methods of instruction.

The curriculum comprised the following subjects: arithmetic, mensuration, geometry, astronomy, physiognomy, the physical sciences, logic, theology, history, principles of government, agriculture, mechanics, domestic science, medicine and music. As regards Sanskrit, the subjects to be studied were Vyakarana, Nyaya, Vedanta and Patanjali's Commentaries. No student, however, was to be allowed to neglect the needs of the present by his devotion to ancient learning. The curriculum was thus comprehensive and included not only subjects calculated to improve the mental powers of the pupil, but also those tending to develop practical ability, manual skill and aesthetic perception.

As regards the methods of instruction, Akbar's views present a combination of the traditional and the modern practices. He believed that a great deal of the precious time of the boys was being wasted in teaching them reading and writing. While the modern method of teaching does not approve of beginning with the letters of the alphabet and then proceeding to words and sentences, Akbar favoured the time-honoured method of teaching first letters and their various forms by making the pupil trace them a number of times and then proceeding to words. He, however, believed that all this could be taught in ten days. The pupil was expected to be able to learn the letters and their forms in two days, a week being allowed him to practise the combination of letters into words and sentences. Further, the pupil was to learn by heart passages of prose and poetry, some verses in praise of God and moral maxims. Training was also to be given in versification and in the composition of hemistich. The teacher was expected specially to attend to five important points: Knowledge of the letters, meaning of words, the hemistich, the verse, and the previous lesson. The most important point, however, that Akbar stressed was that care should be taken to see to it that the pupil learnt to understand everything himself, the work of the teacher being limited to assisting him a little. It is needless to say that this idea is in complete accord with the cardinal principle of modern educational theory.

(To be continued)

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Printed at the Coronation Press, 676, Chamaraja Road, Mysore, and Published by G. R. JOSYER

Registered No. M. 4359

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REV. G. W. SAWDAY

One of the most important public figures in Mysore City was the Reverend Mr. Sawday. He came to the State in 1876 as a Wesleyan Missionery, and after spending some 18 years in Tumkur founding and spreading the mission activities came over to the City of Mysore and became one of its popular, important and respected citizens. He became a feature of its public life, and was an expected and welcome guest at even marriage and social receptions.

In 1894 when the Ruler, H. H. Sri Chamaraja Wadiyar, met with untimely death at Calcutta, he was asked to write about him to the London Press. In 1902 at the 18th Birthday Banquet on the eve of the Installation of the late Ruler, H. H. Sri Krishnaraja Wadiyar, he was asked to propose the toast of the Maharaja.

38 years later in 1940, at a Condolence Meeting of citizens on the untimely and unfortunate death of H. H. the Yuvaraja, he was one of the principal speakers. And when, not six months later the citizens had the misfortune of meeting again to mourn the death of the late Ruler, Mr. Sawday again took prominent part.

Perhaps there was no truer Mysorean than he. He loved Mysoreans and had won their affection in return. Making himself agreeable to the people of his adopted land he had carried into an art. He was the youngest of the triumvirate of grand old men who adorned Mysore in the twenties, Messrs Lokasevanirata Anniah Pandit, M. Venkatakrishnaiya, and himself. Or we should have said quartette and included Mr. Jawhar-A-Majlis Mir Nizamuddin Ali Khan. He has now followed them to his rest, in his 91st year, after an enviably long and happy life.

We did not have the pleasure of knowing him. But not long after the "Rationalist" was started he graciously called at its office, and left 6 month's subscription and a letter asking us to accept it and stating that owing to the hard times he might not be able to continue thereafter. Nevertheless he continued a subscriber to the last, and, old as he was, he was one of the paper's critical and appreciative readers.

Mysore is the poorer for his loss. Ed.

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FIRST MYSORE STATE NATIONALIST CONVENTION

The First Mysore State Nationalist Convention will be held in Nanjangud on the 30th inst' and 1st proximo. The first day's programme includes meetings of the Executive and Subject Committees, Procession of the President Elect, and Commencement of the Open Session. On the 2nd day there will be meetings of the Subject Committee, and Open Session for consideration of Resolutions, and conclusion of the Session.

WEDDING

Sow CHANDRAKANTA, daughter of Mr. P. Gopalakrishna Setty, Advocate, Mysore, with Chi. C. S. KANAKADAS, son of Mr. C. S. Narayana Setty, Sub-Asst. Surgeon on Friday the 22nd inst. at Chowdry Appajiah Setty's Chattram, near Asoka Road, Mysore.

A QUEER HOUSE

A quaint house stands out as a result of the seventeenth-century whim of George Ley, one-time squire of the parish, at Combe Martin, N. Devon. He wished to commemmorate his luck in gambling, and after winning considerable sums, built his home to represent a pack of cards. It has fifty-two windows, each representing a card, and the four floors each represent a suit. On each floor are thirteen doors. When the Ley family left the district the house became an inn, as it remains to this day. In the kitchen there once stood a press-gang table, so that when the press-gang came and "drew" the snug bar parlour, two or three of the residents would be smuggled away to safety by mine host into the table. On no occasion, it is claimed, were any of the fortunate ones betrayed by their companions.

HER MAJESTY OF JAPAN

The tall walls of the beautiful green Palace of Yedo are sufficient in themselves to keep out strangers. But royal guards stand on the alert day and night barring access from a distance of five miles around the palace.

All this is done for the sake of the immortal Goddess of the Rising Sun, Her Majesty the Empress Nagako of Japan.

Nippen's sports' fields echo to the lusty cries of an emancipated generation of women; Japanese girls fly their own 'planes or tend the complicated machinary of industry and commerce. They read newspapers, go to films, enjoy fashion magazines. But they have no divine origin like Her Majesty!

At the Palace of Yedo, the Empress lives with an army of ladies-in-waitng and has forty personal maids. The household's main task is to make sure that Nagako shall remain absolutely cut off from the outside world.

She has only one master, the Emperor Hirohito. Her thoughts must be centred on him and she may contemplate only five other subjects—the sun, music, flowers, birds and perfume. She is not supposed to know about anything else and no one is allowed to discus other subjects with her.

At all times the Empress wears a white dress made of finest muslin, and the only decoration or jewel permitted is a valuable pearl necklace.

The Emperor is the only person who may address her. All other visitors must wait until she has spoken first, they must be members of families which have an ancestry of not less than two thousand years!

Her Majesty has never seen a telephone. Radio Is unknown to her, even by name.

For more than three years, says an article in a Swiss newspaper, the 'Schweizer Zeittung,' her people have been at war with China, but Nagako doesn't know it. Europe is torn by war, but she remains in blissful ignorance. Within the walls of Yedo only exalted thoughts of beauty and charm are to be encouraged.

Thus lives the Empress in Ignorance, far away from the world, unaware of life itself!

The Rationalist.

Monday 25-9-1944.

A GOD AND A SAINT

II

One wonders why the holy men of old conceived the idea of building a temple in so out of the way place, so arduous and difficult of ascent, as the Tirupathi Hills. Populous and metropolitan centres like Benares, Jagannath and Muttra offer a ready-made clientele on whose devotion they could count. But Tirupathi, Badrinath and Melkote are places "far from the madding crowd", and the chances of their becoming popular and permanent must have been doubtful in those far-off times, when there were no newspapers, no posts, no railways and no buses. Perhaps their founders felt that the temples would be safer and more lasting that way, being far away from the vicissitudes of wars and invasions. Pilgrims who felt the divine urge would anyhow go to them.

But it does great credit to their foresight and vision that their creations have become both popular and permanent, and that as waters flow down in constant streams down the Himalayas, the Vindhya range and the Western Ghats, pilgrims flow up to them in constant and diurnal streams, and year in and year out there is no abatement of their popularity.

There is no lack of company to anyone who goes to Tirupathi, any day or any hour. Whether the temple is well-managed or ill-managed, and whatever political or communal group may capture its wealth and utilise it according to its whims, people will flock to it from Cashmere to Comorin, pay their homage and receive their inspiration. It has been so during the centuries past, when admission has been restricted to Hindus only. But now, His Excellency the Governor of Madras, despite the Queen's Proclamation of 1857 assuring the public non-interference in religious matters, has ordained that non-Hindus also can go to Tirupathi. This may even increase the volume of pilgrims proceeding to the holy shrine, and those "who go to scoff might remain to pray."

It is a fact not known to Mysoreans that a Mysorean had a hand in the shaping of the holy city, and that his memory has been incorporated in some of the observances of the temple and festivals of the Deity.

891 years ago a child was born about 2 miles from Seringapatam, in Old Kirangur on the Mysore Bangalore Road. He was named Anantharya. As he was growing into manhood the fame of Ramanuja, the apostle of Vaishnavism, reached him from Srirangam. As in the early ages disciples from afar used to go to Athens for the sake of knowledge, Anantharya and a few others from Mysore travelled to Srirangam and became disciples of Ramanuja.

It is stated that in the course of a discourse one day Ramanuja extolled the merits of living as a devotee of Sree Venkatesha at Tirupathi, maintaining a flower-garden and offering its flowers to the Deity, and keeping one's mind occupied with religious devotion. He asked whether any of his disciples were prepared to do that. Anantharya volunteered and accompanied by his wife went to Tirupathi and built up a flower-garden, as well as a big tank, both of which he named after Ramanuja. The tank is now called "Alwar Cheruvu" in memory of its founder, and from it pipe-lines supply water to the hill-town.

The interesting book before us dealing with the life of Anantharya gives stories describing the intimate relationship between the Saint and the Deity. It is stated that in the construction of the tank, Anantarya did the digging and his wife removed the earth and deposited it elsewhere. God Srinivasa, taking pity on them came to Anantarya in the form of a boy and offered to help him. Anantarya refused. The boy then went out of his sight and coaxed the wife to give him the earth loads half way so that she may be saved the labour of carrying further. Anantarya noticing his wife's quick return questioned her, and when she mentioned the boy's help, got angry and chased him, and unable to catch him flung his tool at him. It caught the boy on the chin which began to bleed. The boy then disappeared into the temple.

Next day on entering the Divine sanctum the priests and Anantharya were aghast to find blood oozing from the chin of the Deity. In answer to their prayer the Deity replied that Anantarya had hurt Him when He went to help him, that nevertheless He was pleased with his devotion, that raw camphor should be applied daily to stem the blood, and that the tool with which He had been hurt should be set up in a prominent part of the temple spire.

Mythical as this may seem the fact remains that even to-day raw camphor is applied every day to the Deity's chin, and when removed is known as "sripadarenu" and eagerly acquired by devotees.

(To be continued.)

Editor.

NATIONALIST CONFERENCE

"Mr. T. S. Rajagopala Iyengar is declared elected President of the First Convention of the Nationalist Party."

REPRESENTATIVE ASSEMBLY

DASARA SESSION

The Dewan, Pradhanasiromani N. Madhava Rao, C.I.E., opening the Session of the Representative Assembly on Friday last, referred to the retirement of Hon. Lt. Col. Fraser, the Resident, and Mr. K. V. Anantaraman, the First Member, and stated that the Sivasamudram and Shimsha works were now supplying 870,000 units per day as compared with the 950,000 before the accident; that the revised Budget for 1943-44 showed an increased surplus of Rs. 85 lakhs, that under the Food Control Scheme 13 lakhs of pallas of paddy, 5 lakhs of pallas of Ragi, and 1 lakh of pallas of other grains had been procured by Government and yet the State is 50000 tons short of rice, that the State received 7 millions yards of standard cloth and sold 4¾ million yards, that while from 1881 the population had increased by 75%, the agricultural area had increased only by 30%, that a 5 year plan involving 28 irrigation projects likely to cultivate 70000 acres at a cost of Rs. 2 crores has been drawn up, that the Irwin Canal is irrigating 89500 acres as against the 120000 originally planned, 28500 acres having had to be given up for dry-belts round villages, that it is intended to proceed with the work of extending the works at Bhadravathy, and to double the generating capacity of the Jog Power Scheme, that in order to remove the strain on the housing and water supply of Bangalore it is proposed to remove some of the industries to an industrial suburb near Yashwantpur, and that 1120 new Elementary Schools, 34 Middle Schools, and 16 High Schools have been started during the year. With regard to the future the Dewan concluded his Address with the observation, "The brave new world of our wishful thoughts and ambitious planning can be ours only if we strive for and deserve it!"

THE BEST AGE

Someone with a mind for statistics has worked out forty-seven as man's best age.

Certainly there is no scarcity of grounds for reaching this figure. Britain's new Fighter Command Chief, Air Morshal William Sholto Douglas, is forty-seven, as is the recently-appointed Air Chief Marshal, Sir Charles Portal.

The late Neville Chamberlain was forty-seven when he entered politics, and among a host of other famous examples, forty-seven was the age at which Lenin came to power in 1917, at which George Washington became the first U S. President, and at which Nelson won the Battle of Trafalgar.

MASTERPIECE AT 99

But look around and you'll find you are liable to be severely shaken if you pin your faith to forty-seven, says the 'Belfast Telegraph.' Winston Churchill, after a life-time of political ups and downs, had to wait until he was sisty-six before reaching full stature as a statesman.

A man at forty can paint a great picture, and Titian, at ninety-nine, can still be turning out masterpieces, while Euripides, at seventy, can be the foremost dramatist of his time.

Actually, just to upset the whole applecart as far as forty-seven is concerned, it was at this age that Shakespeare *retired* from play-writing.

There is, too, the case of Graham Bell, who invented the telephone when he was only twenti-nine, and Walt Disney was a mere twenty-seven when he created the comic mouse which was to make his name. William Pitt, when he became Britain's Prime Minister, was three years younger than that!

RARE BOOKS

From the Library of Mr. E. G. McAlpine, retiring Vice-Chancellor of the Mysore University.

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Most of them bear the autograph of the retiring Vice-Chancellor.

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A CURIOUS WILL

John Farkars, a famous Hungarian lawyer, left a will that set the lawyers arguing for fifty years. And only the lawyers have profitted from the Farkars fortune.

Here is the will—it *sounds* simple enough.

"I bequeath my entire fortune and all my earthly possessions, comprising my estate of three thousand acres, my house, my bank account, etc., etc., to whomsoever may in the course of the next ten years, give the best answers to the following three questions:

"1. What is that which is endless and perpetual on earth?

"2. What do people want money for?

"3. Why do people want to carry on lawsuits?

"Until such time as one of my would-be heirs give the most correct answers to these questions, I charge the executor of my will to manage my estate and to divide the income thereof among various charities of which the list follows below."

FIVE HUNDRED CLAIMANTS

The relatives were very angry. The will was perfectly legal and valid. Within a week, more than 500 answers to the seemingly simple but extremely trickly questions had poured in. However all those who racked their brains to find the answers had to wait, since the will stipulated the best answer in the next ten years. At the same time, one group of relatives decided to contest the will on the grounds that the testator was of unsound mind when he made it. They claimed they had as much right to Mr. Farkars' estate as if he had died without making a legal will. Thereupon another group of ninety persons who were not related to Farkars but had submitted answers to the questions, filed suit against the will-contesting relatives.

A flood of petitions, lawsuits, newspaper discussions and legal arguments was let loose upon the courts. A score of lawyers fought tooth and nail, as representatives of some five hundred clients.

It took the courts ten years to decide that the testament was incontestably valid and legal. By this time the majority of would-be heirs had given up the struggle. Half-a-dozen lawyers had grown rich, thanks to the lawsuit.

THEY REFUSED TO SHARE

Now arose the question as to which of the remaining twenty-two heirs had given the best answers. If a court brought a verdict in favour of one candidate, the other twenty-one appealed to the higher courts, demanded the hearing of new experts, Not a single answer to the three questions was voted 100 per cent satisfactory by the experts, who were univesity professors, law scholars, and philosophers. The courts of appeals tried to make the litigant parties agree rather than give a verdict.

But the would-be heirs refused to divide the property. An agreement was then reached, however, to stop the fight.

GREEN AND RED SNOW

What colour is snow? Even those who have never seen it probably would not hesitate to reply that snow was White. Yet both green and red snow have been reported.

A Hungarian botanist, visiting America recently discovered green snow in the famous Yellowstone National Park, the 3,350-square-miles wild preserve in the State of Wyoming. This was the first time that such a phenomenon had been reported in North America. It was caused by the growth of a large number of one-celled green plants covering the surface of the snow.

Red snow has been noted in Switzerland at intervals over the last hundred years. Only in comparatively recent times was it realised that this also was due to a plant which is single-celled and in this case the colour of blood.

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
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Registered No. M. 4359

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31ST CO-OPERATIVE CONFERENCE

Presiding over the 31st Co-operative Conference held in Mysore on the 24th last. Mr. C. Narasimhaiya, B.A., B.L., M.L.C. made an interesting survey of the conditions of co-operation in the State during 1943, and spoke of the valuable service rendered by co-operative societies is easing the present food situation. The sales of the Store Societies which used to be of about Rs. 60 lakhs previously shot up to Rs. 180 lakhs.

He said that nevertheless much remained to be done in this field, and observed that unlike the neighbouring Governments which had entrusted a great deal of the food procuring and distribution work to Societies, our Government had entrusted only a small share of it to Co-operative Societies.

The present war, he added, seemed to have arisen in order to stimulate the spirit of Co-operation in the minds of the public, and that the opportunity should be utilised to remove the flaws which were growing in it and marring its wholesome progress.

He advocated the need for the Urban Societies not confining their loan issues to family needs as heretofore, but extending them to the promotion of small industrial undertakings by individual members. He pointed out that the Officers of the Co-operative Department and the Management of Co-operative Societies should have a proper understanding of the difficulties of each other, and that only in such an atmosphere could co-operation thrive and progress.

In conclusion he surveyed the various fields of work that lay before the Co-operative Workers in the period of post-war-reconstruction, and invoked the blessings of God on all those engaged in making Co-operation a beneficent social institution in the State.

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EDUCATIONAL IDEAS OF AKBAR AND AURANGZEB

(B. M. Gopala Rao B.A. Hons, B.T.,
Department of Public Instruction, Mysore.)

(Continued from last issue)

Akbar was not only an educational theorist, but also was something of an experimenter. There is an instance on record of a curious experiment he conducted in the matter of language. Prompted by a desire to know what language a child would speak if it was brought up in an artificial environment in which it had no opportunities of hearing any language spoken, Akbar ordered the construction of a big house, with a number of rooms in it, at a distance of six leagues from Agra. A dozen infants were kept in this house until they reached the age of twelve, a strict order being issued that no one should speak a single word to these children during the period of their confinement. Care was also taken that these children did not have any social intercourse with one another. At the end of the period of twelve years when they were brought before the emperor and questions put to them in different ancient languages like the Hebrew, Chaldean and Sanskrit, they could not understand the questions and still less were they able to answer them. The children, in fact, spoke no language at all. There was also something unnatural in their behaviour. They were timid and easily frightened and it is said that they remained such to the end of their lives, perhaps as a result of the interference with their natural growth. This experiment, however, conclusively proved the hollowness of the claims of the professors of the various ancient languages that the children would speak the particular language which each professor regarded as the most ancient and hence the natural language—the language of our first parents.

Besides this scheme of general education, a special course of training for the princes of the royal family was in vogue in the days of the emperor Aurangzeb. When the princes reached the age of five, they were taught Turkish, the paternal tongue. They were then placed under the charge of learned men and courteous eunuchs who brought them up with great care and strictness and taught them the liberal arts and the military science. The greatest care was taken by the teachers to prevent the princes from acquiring any bad habits. To provide entertainment for the princes, comedies were enacted before them and sometimes combats and fights (probably animal fights) were arranged. In order that the princes might get an insight into the nature of worldly affairs and that they might develop the habit of arriving at decisions in all matters after careful and dispassionate thought, mock trials in which the teachers played the part of lawyers, were held. An incident mentioned by Manucci throws light on the pains taken to develop in the young princes the priceless virtue of self-control. Once Manucci was treating a little child of Sultan Muiz-ud-din for a small sore he had on his head. To keep the child in good humour and to make him forget the pain, the doctor remarked in a jovial manner that the prince should not be angry with him. Immediately upon this, the eunuchs and the matrons present said that the doctor's remark was most surprising and assured him that the Mughal princes were never perturbed in mind and that all their actions were free from passion and full of wisdom. As a part of their training, the young princes also accompanied the emperor when he went out ahunting or visited the mosque.

The Mughal princes were brought up in this manner until they were sixteen years of age, when they were married. The services of the tutors, however, were retained for life and a handsome pension accorded to them. After a prince was married, the emperor gave him a separate palace to live in and suitable allowance was granted. Care was, however, taken to keep the prince under the eye of good tutors and watchful spies who informed the emperor of all the daily happenings within the prince's palace.

(To be continued)

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	ಗಾಯತ್ರಿ ರಾಮಾಯಣ	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

The Rationalist.

Monday 2-10-1944.

A GOD AND A SAINT

III

Another instance of the intimate relationship between the Deity and the Saint is also equally intriguing. In order to test Anantharya's devotion God Srinivasa made the flowers in the garden disappear over-night. When Anantharya, bathed and purified, went there in the morning in order to get the flowers and prepare them for the Deity, he was aghast to find the flowers gone. His chagrin could be imagined. When this was repeated on several days he got furious and kept watch during the night; and sure enough discovered a young couple making merry in his garden and plucking away his flowers. He waylaid and caught them both, but the husband got free and escaped. Anantharya kept the wife captive until morning.

At day-break the temple-officials found the image of Padmavathy missing. Praying to God for enlightenment they were told that the Goddess would be found with Anantharya. They hastened to him, and when he heard them he realised that God had played a prank with him, and made his humble apologies to the divine couple.

This incident is commemorated ever since in an annual ceremonial at which God Srinivasa is honoured as Anantharya's son-in-law.

We get an inkling of the [illegible] in some instances quoted in the book.

Once Anantharya started on a trip to Kerala. Promiscuous eating in Hotels and Cafes being unknown in those times, he had a basket of food with him. When, at the first halt, after bath and worship, he opend the basket, he found some ants in it. Anantharya felt that the ants had been born in Tirupathi by their past merit, and that to leave them in the camping place was a sin. Therefore he walked back to the Hills and left the ants there and returned!

Once when plucking flowers in his garden a serpent bit his hand, and he applied no remedy. When people protested, he asked them, "Which poison do you wish me to eliminate? The poison of selfishness and conceit that is corrupting my heart inside, or this poison of the snake which has entered my body? You are not anxious about the former. Why do you worry about the latter?"

Ramanuja, Anantharya's guru, went from Srirangam on a pilgrimage to Tirupathi. He deemed the hill too sacred to be touched by his foot, and so refused to mount it. He stayed in Lower Tirupathi alone, won the respect of the Ruler of the place by his merit, and obtained from him the grant of a hamlet wherein he established a band of 30 Srivaishnavas and named it "Small Mandayam." When, pressed by disciples and the public, he had to ascend the hill, he purified his body, and bathed and prayed for forgiveness, and spending three days on the hill in prayer and worship, he took no food during the period in order to avoid calls of nature. He then saw the various good works achieved by his disciple in the temple and the hill-town and deeply rejoiced.

The characteristics of a Srivaishnava are brought out in another episode. A disciple of Sri Parasara, one of the apostles of Srivaishnavism in Srirangam, asked him to [illegible] to enlighten him as to the characteristics of a Srivaishnava. Parasara asked him to go to Tirupathy and seek the knowledge from Anantharya. He went accordingly and waited for six months on Anantharya. Then one day there was a feast in Anantharya's

abode. The disciple sat with the first batch, but Anantharya asked him to get up and wait. The same occurred at the second batch and the third batch also. The disciple took no offence but remained cheerful and equable. Anantharya who had done it to test him, was pleased with his humility, and made him sit along with his own batch, and afterwards called him and said, "It is now six months since you came. You had better return home now, and tell Sri Parasara that I told you that "a Srivaishnava is one who has the qualities of the duck, the hen and salt and of yourself."

The disciple went and gave the message to Parasara, who then explained its significance to him in the following words: "Just as the duck is clean in body and selective in taste, the Srivaishnava should be clean in body and mind, and seek knowledge from superior Gurus. Just as the hen, searching the dirt-heap, rejects the dirt and picks out only what is edible, the Srivaishnava rejects worthless knowledge and seeks what is pure and ennobling. Just as salt is essential to give taste to any food, but gets nothing in return, so the Srivaishnava should serve God and his fellow-men with no expectation of return. And just like you, the Srivaishnava should not be forward and self-assertive, but self-less and accommodating."

In these days when the State, in order to get on, feels the need to import Madrasis, it is refreshing to recall the story of a Mysorean whose contribution to the growth of the most famous and catholic of South Indian pilgrim centres has made his name almost historical. Numerous families who bear the initials "M.A." and "R.A." among Mandayam Iyengars, claim descent from him. His life-sketch in Kannada by Mr. S. G. Govindaraja Iyengar of Bangalore based on the publications of the Tirupathy Devastanam Committee is therefore a welcome production.

It shows that in order to attain a name that is immortal, one need not lead the life of a Hitler or a Churchill, but that simple deeds of selfless devotion are quite enough. As such it seems to us that the life of Anantharya, the most ancient Mysorean whose name has come down to us, should prove both an example and an inspiration to present-day readers.

Editor.

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NEIGHBOUR'S TREES

Those of us who can are all pulling our weight in food production, but many suburban householders are puzzled over the problem of overhanging fruit trees from the house next door. Can you lop off these trespassing branches, and to whom does the fruit belong?

With friendly folk it is simple; the neighbour is invited to cut off the branches or you do it yourself with his consent. But when, as sometimes happens, you are not on speaking terms, it is well to know the law. If a tree is becoming a nuisance you can cut back the branches without giving notice of your intention, but you must do it from your own side of the fence.

As regards the actual fruit, this is more complicated. It belongs to the owner of the tree and must be returned to him, or he must be asked to take it away. In a case not long ago, a neighbour picked overhanging apples and sold them. He had to pay the tree-owner the value of the fruit. Also, the man next door is entitled to any branches you cut off.

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NAVY HAS ITS FUN

Things don't often go wrong in the Navy, but when they do queer things happen. During black-out manœuvres in the Mediterranean ships were moving about in the pitch dark looking for each other. In some ships smoking was allowed, but nobody could strike a match in the open. Slow matches were placed at certain points for use as lighters. Moving towards a red glow in the darkness, one sailor seized hold of it, lit his cigarette, and found he had taken the cigar from the admiral's mouth!

Then there was the over-enthusiastic "Wavy Navy" officer who, having read that the code books should be thrown overboard in a grave emergency, flung the precious books into the sea during a mock battle.

In Malta a petty officer saw a strange figure in beret and pullover puffing a cigarette on the quarter deck. Thinking it was a persistent vendor from a small boat who had defied his orders to keep away from the ship, he grabbed the figure by the neck and trousers, saying: "Out you get, you loafer!" The figure let out a scream, turned round, and—proved to be the captain's pretty daughter!

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TUBES AND PIPES

Tubes and pipes play such an important part in our everyday life that it is difficult to imagine how people managed when there were no such things. They bring us gas and water; telephone lines and electric mains are laid in them; drainage depends almost entirely upon them; without them no machinery of any but the most elementary kind could be made, says an English writer.

Yet the metal tube is a surprisingly modern invention. For years after the introduction of gas, first introduced in 1802, the only tubing available for its supply was old gun barrels screwed together end on end!

The first pipes used by man were most probably employed to save him labour by bringing water from a spring to the door of his home. It is likely that they came from the East, where natural piping is available in the shape of the bamboo stem. In some ancient cities of the Phœnicians, earthenware pipes have been found, laid as water mains. The Romans used aqueducts—open troughs carried upon arches—to bring water from hill reservoirs to their cities. Though they had moulded lead pipes inside their houses, their street mains were made of wood, and wooden water pipes were in use until two and a half centuries ago.

The New River Company was formed to give London a pure water supply, and its proprietors laid wooden pipes down the chief streets of the city. These are still found from time to time when excavations are in progress and you may see them in museums.

This is how they were made. A log of wood was drilled with a whole of the required diameter; then one end was tapered off, whilst at the other the hole was enlarged. To join the lengths together, the tapered end of one was placed in the "mouth" of another. The first length was then driven home with a mallet and a reasonably good joint resulted.

Great lengths of tubing and piping, such as we know nowadays, date back barely a hundred years. At that time a process was invented which enabled tubes to be made from strips of metal. The heated strip was pressed through a die, which gave it a shape something like that of the letter "C". Passing it through a second die brought the edges together and these were finally sealed with a seam of molten copper.

STAFFORDSHIRE'S LEAD

The seamed tube had, however, the disadvantage that it was liable to give way at its weakest point under pressure. The coming of the steam engine caused a demand for something more reliable, and before long seamless tubes were produced. These are now made from nearly all metals.

Until comparatively recently we were obliged to import a vast amount of tubes and pipes, but thanks largely to the initiative of the Wellington Tube Works of Great Bridge, Tipton, Staffordshire, tube making has become one of the most flourishing of British industries.

We are now able to make everything we want from the tiny tubes employed in model engines to the huge pipes required for city sewers.

What would the first user of a bamboo water main think if he could see the giant pipes which convey Birmingham's water from the mountains of Wales? What would a Roman engineer think of the tube railways?

A GIFT

We are informed that H. H. The Maharaja of Bharatpur has received the following communication from H. E. The Viceroy.

My dear Maharaja Saheb,

I am most greatful to Your Highness for promising a gift of Rs. 10,000 to my War Purposes Fund to commemmorate the entry of Allied forces into Germany. With all the good wishes,

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Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S., Sub Editor: G. S. JOSYER, B.A.

VOL. V No. 4] MONDAY 9—10—1944 [PRICE 0—1—6

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5. Do not rush to rescue a person or animal in contact with electric wire or pole *with your hands* as this is extremely dangerous to your own life. Stand on dry ground or dry board and use dry wooden stick to pull the body away from the live wire or pole. Do not use any metal article for the purpose.

6. Do not rush to extinguish fire under power lines without satisfying yourself that no wires are lying about.

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9. Do not try to cut branches of trees overhanging power lines.

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A QUERY

To

The Editor,

"Rationalist", Mysore.

Sir,

In the Ramayana, 63rd Sarga of Ayodhya-kanda, it is stated that king Dasaratha would incur no *Brahmahatya dosha* by killing the son of a Vaisya by his sudra wife—both the father and son being *Munis* performing Tapas (vide slokas 50 & etc.) while in the Yuddha-kanda Sarga 74 and succeeding ones, it is laid down that only Brahmins were competent to perform Tapas in the first yuga while in the succeeding three, *Kshatriyas*, *Vaisyas*, and *Sudras* also could perform *Tapas*, (*i.e.*, in the Treta, Dwapara and Kaliyuga, respectively), and hence it was the duty of Sri Rama to kill the Sudra then performing *Tapas*, and that Sri Rama chopped off the Sudra's head accordingly. Since both these incidents occurred in the same Yuga, I request any one among your learned readers to let us know how these apparently contradictory Yuga dharmas have to be reconciled.

I shall be much obliged if any one would state where the following occurs and what its earlier part is:—

ಷಡ್ಭಿರ್ಮನುಷ್ಯಚಿಂತಾಸ್ಯಾತ್, ಸಪ್ತಮಂ ದೈವಚಿಂತನಂ ॥

(Shadbhir manushya chintasyat, saptamam Daiva chintanam).

SRINIVASA SARMA.

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

FIRST NATIONALIST CONVENTION

In the course of his Presidential Speech at the First Nationalist Convention of the State held at Nanjangud last week, Mr. T. S. Rajagopaliengar, M.A., LL.B., F.M U, observed,

"The Nationalist Party was organised only a couple of months back. But within a short space of time it not only organised District & Taluk Committees all over the State but also contested the District Board Elections and arranged for a food conference at Mysore.

The efficient working of Parliamentary Government depends upon the existence of at least two parties: otherwise, there would be the dictatorship of a single party.

Another thing we should not forget. That is, party is but an instrument for enacting convictions. But a time may come when the divergence between conviction and instrument may become so wide that the chosen party can be chosen no longer.

Let us all think that each party is trying in its own way to serve the best interests of the country. Let no parties think that knowledge, action, sincerity, patriotism and service are its monopoly and that others are bereft of it.

The Nationalist Party, as we are well aware of, stands for the attainment of Democratic Government in Mysore under the aegis of H. H. the Maharaja, but only through peaceful, legitimate and constitutional methods.

After deep consideration I am convinced that it is not necessary, nor desirable to have ultra-constitutional sanctions for the furtherance of the goal in a State where the Ruler is of our own community and where the interests of the Ruler and the Ruled are identical.

There is another reason why civil disobedience is not necessary in Mysore particularly. Mysore stands at par with any other advanced native state and with British India in matters of progress and development. From time to time Constitutional Reforms are being granted. Two of our Ministers are elected non-officials. As long back as in 1894 the Indian National Congress spoke of the then Maharaja as one who ruled with wisdom, ability and beneficence and said of his constitutional ways as a vindication of their political capacity and example for their emulation. At the ascention to

(*Continued on page 6*)

The Rationalist.

Monday 9-10-1944.

THE NATIONAL CONVENTION

Some one has said, "That Government is best which governs least." Thus where a Government machinery is not very big and its control of the citizen very slight, it carries on without much opposition from the public. When it is otherwise, the people begin to consolidate and seek to check the Government's unsatisfactory ways. The more vocal among the public seek to form a party and try to oppose the Government.

But when in its turn the party also becomes restrictive, monopolistic and high-handed, it also rouses opposition, and gives rise to one or more rival parties composed of different sections of the public.

Last week two such parties came to the fore in the public life of the State. The Nationalist Party held its first Convention under the Presidentship of Mr. T. S. Rajagopaliengar, and a Madras worthy, Sir A. P. Patro, inaugurated the "Prajapaksha Party."

In his Address to the Nationalist Convention Mr. Rajagopaliengar explained the need for several political parties crystallising different views on public affairs, working, not in a spirit of ill-will and antagonism, but in friendly rivalry. He urged that as Communal Representation would promote communal isolation, elections should be by joint electorates, seats being reserved according to the strength of each community. He was convinced that the best method of rectifying a Government was not the breaking of its laws and courting imprisonment, but constitutional criticism and expostulation. He advocated Government by ministries responsible to the electorate, and terminable by an adverse vote. But the Ministry should consist of representatives, not of any one party of clear or unclear majority, but representatives of all the parties according to their numerical strength. With the ministry constituted thus the parties should not just wrangle for appointments but work for the prosperity of the vast bulk of the people living in villages, expanding their production and improving their living conditions, eliminating poverty and spreading enlightenment.

A responsible Ministry on non-party lines is a sounder instrument of public welfare than a one party Ministry. This has been recognised in recent times in the formation of the present Ministry of Great Britain. Otherwise a slight difference of votes as in Australia keeps almost half the population deprived of power. So also in the United States, the Republicans have been kept out of power for several terms and the Democrats have been monopolising it. It will minimise heart-burn, it will make Government more wholesome and attentive to all interests. Similarly non-communal electorates with reservation of seats for each community, will promote the spirit of nationhood and prevent communal antagonisms.

We have said that differences of opinion on policies and methods give rise to new parties in a State. Therefore there could be no objection to the Prajapaksha party inaugurated by Sir Patro, though the remarks that he is reported to have made against the Brahmin Community deserve comment. We thought there was sufficient anti- Brahminism in the State already. But yet this old Justicite, Sir Arjun Parasuram Patro,—he bears two destructive names, Arjun who killed his cousins in order to get power, and Parasuram who made 21 campaigns in order to destroy Kshatriyas,—comes here as a State

guest, and makes his contribution to the "blood-bank" of anti-Brahminism. It is curious that Sir Patro who did not get an invitation to Mysore even in his palmy days, should get one when most people had forgotten that he was alive. Perhaps we are unwittingly nursing in our midst an underground Justicite, who by devious modes and insidious methods is seeking to fan the flame of anti Brahminism in the State.

If it is so then it is not likely that his malicious activities will stop here. It behoves us therefore to give the matter some consideration.

(To be continued)

Editor.

A LONG WAIT

Women at Two Rivers, Wisconsin, U.S.A., most of them married and some of them grandmothers, are receiving love-letters from young American soldiers.

When a local aluminium manufacturing company made army mess-tins during the 1914-18 war many girl workers slipped notes with their names and addresses into the metal containers.

Thousands of the mess-tins, unused at the time of their manufacture, are being distributed to the new United States Army, and the notes are now bringing replies!

TO OUR GOLFING READERS

Have you ever wondered why the surface of a golf ball is covered with dimples? The reason is this, says 'Parade': When the gutta-percha ball was first introduced, its surface was quite smooth. But golfers soon found that after it had been jagged and cut by the club, and through wear and tear on the course, it not only carried better, but flew straighter. So some golfers started to nick the ball deliberately. From that step it did not take long for manufacturers to indent the balls themselves.

Manufacturers have to be careful of the mould which makes the dimples. If the recesses are too shallow the ball does not fly true, and if they are too deep it does not carry well!

AN ELECTION

At the annual General Meeting of the Hoysala Karnataka Sabha held last week, Mr. G. Krishnaswamy, B.A., Mg Agent, Mysore Silk Filatures, Ltd. was elected President, and Mr. G. R. Ramiah, Proprietor, Transport Motor Service, and Mr. K Narayana Rao, Proprietor, Sri Yoganarasimha Motor Service, Joint Honorary Secretaries.

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The Modern Cafe,—with Mr. K. Sitarama Rao as Proprietor, have been appointed Caterers to H. H. the Maharaja of Mysore.

The Modern Cafe is the culmination of Mr. Sitarama Rao's successful career as a Public Caterer during over 2 decades. In Mysore, Ooty, Madras and Bangalore, he has created institutions which are a model to others in the line. Therefore the appointment of the Modern Cafe as Caterers to the Palace is a well-deserved recognition.

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(Continued from page 3)

the throne, our present Maharaja said that the happiness of the people was foremost in his mind and that he would always stand for that.

One warning to the States in general. New ideas, new standards of political values and other dynamic forces which had been in operation so far in British India alone crossed the borders and entered the domains where the writ of His Britanic Majesty does not run. They are organising themselves and carrying on the movement with a zeal and determination that no weapon could stamp the tide of nationalism. They do not want to be deprived of their rights as citizens to share in their Government of the States.

There may be no legal obligation on the part of the Princes to bring about reforms, but it is more moral. Practical necessity demands a change in the theory of Government in the States. There is no impediment in the way of reforms. So far as Mysore State is concerned it has given reform which no other State could boast of. Mysore is progressive in every way.

Parties are nowhere started with the sole desire of securing jobs for particular communities. I have never come across such a party existing anywhere. The aim of any party should be to look to the happiness and contentment of the people. Any party worth the name should not have for its objective the securing of job here and there but should have the all round progress of the State view.

The village is the foundation of our national economy. The Indian peasant is the chief source of India's wealth and her greatness, and his welfare is a matter of supreme importance. His prosperity spells prosperity for the State. But what is it that we find all round us? We find the village disintegrated, depopulated and degenerated. We must tackle it on all sides. The village should be revived not in its old and crude form but with a new orientation. All amenities should be provided there alone so that he may not be attracted by City life.

The food procurement orders are being enforced in a way that would create hardship. Even undeclared holders are forced to surrender what little they have. With public sympathy and co-operation and with knowledge gained from time to time we do hope to successfully tackle the problem. The Government should not think that what it is doing is always right and that the people are always giving exaggerated complaints.

In the Campaign of economic and Constitutional reforms, the social side of our life was not given its due place until recently. Of course the efforts were made to check child marriages, to encourage remarriages and so on. Social security plans imply removal of unemployment, beggar relief, old age pension growth of standard of living, etc. I am sure these will be included in the post-war reconstruction plan of Mysore.

Education after the war is another thing that deserves our attention. It must fit our children not for the world as it is but for the world as it ought to be.

Let us all co-operate, wherever co-operation is needed, in tackling all these problems and in making Mysore a really modern and model Mysore. One word more and I will finish. Certain restrictions are placed on the Mysore Congress, a sister party institution, and there are also restrictions placed on certain individuals. Whatever may be the necessity for such restrictions once, now that everything is calm and quiet, let those bans be removed and a quiet atmosphere be created. Let it not be said that Civil liberty is curtailed in Mysore. Let Mysore be a model to others even in this respect."

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EDUCATIONAL IDEAS OF AKBAR AND AURANGZEB

(B M. Copala Rao, B A. Hons, B.T,
Department of Public Instruction, Mysore.)

(Continued from last issue)

While such was the system that was adopted by Aurangzeb in the matter of training the princes, the education that he himself received in his boyhood seems to have been very unsatisfactory as the following account proves. Mulla Saleh, a former tutor of Aurangzeb, lived in Kabul on an allowance granted to him by the emperor Shah Jahan. Sometime after the coronation of Aurangzeb as emperor, the Mulla came to Delhi to offer his congratulations to his old pupil. He hoped that he would be received at the Court with pleasure and also be rewarded generously for the trouble and care he had taken in educating the prince. When Aurangzeb was informed of his teacher's arrival, he paid no heed at all. The Mulla waited three months and had at last to seek the powerful aid of Roshanara Begam, sister of Aurangzeb, before the emperor consented to grant him an interview. In the meanwhile, Aurangzeb had directed all the chief nobles, the learned men and the tutors of his sons to be present on the occasion of the Mulla's interview. Hearing of the emperor's orders, the poor Mulla deceived himself into thinking that a grand reception and a generous reward awaited him. Contrary to his expectation however, hardly had he entered the Hall of Audience making the customary bows, when the emperor began to address him thus:

" Mullaji! The first object of a king or a prince of this world who has sons ought to be to seek out a nurse of good constitution without disease, who, giving child to suck, should strengthen its feeble limbs. The child, sharing with her milk its nurse's health, will acquire, following the royal expectations, the vigour necessary for a good ruler of the people. But here the anxieties of a king are not at an end. On the contrary; if he has great trouble in choosing a wet-nurse, he must be still more careful in choosing an instructor to teach the young prince, for as the health of the child depends upon the milk, so upon good teaching depends the life of the mind, a thing more to be desired than bodily existence. This is the reason why all emperors, kings and princes of intelligence have always done their best to obtain good teachers for their sons, knowing well, as they do, that for want of such spiritual milk the son will not retain the paternal qualities, nor be so successful as hoped for by his people. It was thus that Philip, King of Macedonia, urgently entreated the great Aristotle to submit to a life at court and take charge of his son Alexander, who promised to be of good judgement. He so profitted by his master's lessons that he ended in being the greatest warrior spoken of in history.

" It is possible for a prince when grown up, to forget the good lessons received in his early days, and give himself up to the vices common to mankind. But it is impossible that an untrained child should grow up to be a man of virtue. This is why Aristotle declared that children owe as much to their teachers as to their parents; the latter give physical, the former spiritual, life. But all things considered I hold pupils to be more indebted to their teachers than to their parents, the reason being that corporeal life without the life of the mind is of no value, and it would be better for any one not to have material life if deprived of spiritual life. These are the virtues that arise from sound teaching, and without them no one can fitly reign over a kingdom. It was for this reason that the great Solomon, in addition to the lessons learnt from his father, did not ask God for riches or power, but for knowledge and prudence whereby to rule properly. He knew it was better not to be a king at all than to be one void of knowledge. Without knowledge no justice can be dealt out, nor without equity is there any peace for a subject people. Knowledge forms the trusty scales of reason, is the cure of frowardness, the stay of the aggrieved, the refuge of the oppressed, and a terror to them that do evil. Prudence is the harmoniser and the conscience of the body politic and republic, (state), a light in a dark place, a sun amidst the stars. Blessed is that prince who finds a learned man, who, with affection and fidelity, imparts to him the virtues and good qualities fitting for a king. Nor can I do otherwise than rejoice at finding in our annals and elsewhere in the world's chronicles a number of princes, kings and monarchs who met with this good fortune."

(To be continued.)

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NATIONALIST CONVENTION

RESOLUTIONS PASSED AT THE OPEN SESSION

1. Resolved to express its unbounded loyalty to H. H. the Maharaja of Mysore.

2. Resolved to pray for the victorious termination of the war in favour of the Allies and to extend our full support to the Allies' war effort.

3. As it was essential for every State to join in the forthcoming federation, this Convention resolved to state that responsible government should be established and only elected members should attend the Federal Legislature.

4. Responsible Government similar to that of England would result in the ascendancy of the majority party in the legislature. So it was resolved to establish Responsible Government with a composite cabinet for a fixed period in the State.

5. Resolved that the interests of various religions and minorities and of linguistic literatures should be safeguarded.

6. Resolved that the Convention should urge all the members to take active part in uplifting the status of the ryots and improve their conditions.

7. The rates fixed by the Government for buying Paddy, Ragi etc. and the execution of food procurement orders and the method of distribution cause much difficulty and embarrassment to the people. It was therefore resolved to urge the government to set right the various errors and deficiencies referred to, as early as possible and also to introduce rationing scheme in all the villages of the State.

8. Resolved to recommend to the government that as the present system of allotting lands under the Grow More Food campaign was working unsatisfactorily, the Government should henceforth give the tenders to those ryots who are able to cultivate within a short period.

9. Resolved to request the Government to spend 50 lakhs of rupees every year for 5 years in order to meet with the expenses incurred in appointing committees, special officers to supervise irrigation and cultivation of lands in summer also for a second crop, as the output of the State had become short by 50,000 tons of food grains.

10. Resolved that, as the buying rates of the Government were causing loss to the land-owners, and ryots, the convention might request the Government to spend a crore of rupees for the year 44-45 in order to give higher rates to the ryots and to supply at the prevailing rates to the consumers.

11. Resolved to urge the government to provide in their post-war planning scheme for the abolition of unemployment, salaries to old men, reforms in education to suit the various tastes of the country.

12. Resolved that the Convention should urge the Government to provide Government employment to all communities proportionate to the population of each community, and to execute this a Public Service Commission should be appointed by the government.

THE NATIONALIST PARTY

The Working Committee of the Mysore State Nationalist party for the year 1944-45 has been constituted as follows:

Messrs:—T. S. Rajagopal Iyengar, M.A., LL.B. *President.*

,, M. C. Linge Gowda, S. Sunder Rao, B.A., B.L. } *Secretaries.*

,, G. R. Josyer, M.A., Hons. *Treasurer.*

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REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

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Sree Lakshmidevamma Gold Medal
K. R. Sundara Raja Rao—Chemistry

B. K. Sreenivasaiengar Gold Medal
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B E.

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Baily Venkoba Rao Gold Medal
K. Seetharaman—Best performance in the course

T. R. A. Thumboo Chetty Gold Medal
S. Ramachandra—Surgery

A. R. Seethamma Gold Medal
V. Gowramma—Midwifery

The Rationalist.

Monday 16-10-1944.

COMMUNALISM

We promised last week to comment on Sir A. P. Patro's recent declamation against Brahmins. Some local non-Brahmins too, who have risen to position unopposed by Brahmins, and on occasion even shielded by Brahmins, are now and again reported as speaking with venom about Brahmins. One of them is said to have stated, "Your women have long treated our women as servants. Now we shall make your women serve our women as servants." Have all Brahmin women up to now been riding palanquins? And will all non-Brahmin women hereafter be lolling in motor cars? Neither.

Poverty is rather unfortunate. But the bulk of every community is poor in every state of society. And if they have to earn livelihood by finding employment they do so without consideration of the caste of the employer. Brahmin men do not refuse to serve under non-Brahmin men if necessary. And if some Brahmin women have to serve under non-Brahmin women there is no reason for a non-Brahmin man to gloat over it, unless his mind is warped with inferiority complex.

We are not proud of being Brahmins. We are not ashamed of being Brahmins either. And no non-Brahmin need be ashamed of being a non-Brahmin. No Panchama need be ashamed of being a Panchama. And no Muslim,—we believe no Muslim is ashamed of being a Musalman.

No tiger is ashamed of being born a tiger, no cow is ashamed of being a cow, and no elephant is ashamed of being an elephant. On the other hand, if the tiger has a good girth, a long span and a well-striped skin it should feel proud. If a cow gives 4 seers of milk three times a day and for 10 months in the year, it should feel proud. And if an elephant is tall and stately and carries a howdah with grace, or handles a 5 ton timber log with ease, it should feel proud.

When Boswell was introduced to Johnson as a Scotsman at their first meeting he hastened to add, "Yes, I am a Scotsman, Sir, but I cannot help it." Johnson exploded, "Yes, Sir, It is a thing which many of your countrymen cannot help!" So being born a Brahmin or a non-Brahmin or a Panchama is what no man can help, and which no man need be proud of or ashamed of.

Is it Shakespeare that has said,

"Honour and shame from no condition rise,
Act well thy part, there all the honour lies."?

And there are those galloping lines of poet Burns,

"With all that, and all that,
Man is a man for all that."

Brahmins have never claimed to be heaven-born, and they have never kept any one in enforced slavery. They have not monopolised all the wealth, nor appropriated all the lands nor captured all the commerce of the State. They have never prevented any non-Brahmin from getting into Government Service, nor prevented any non-Brahmin from rising to the highest pinnacle.

Mr. T. R. A. Thumboo Chetty, Councillor Madayya, Councillor Abdur Rahman, Sir K. P. Puttanna Chetty, Sir Kantharaj Urs, Mr. Mir Humza Hussain, Sir Mirza Ismail had all a free field to rise according to their merit. Even in the last century Ursus, Lingayats and other non-Brahmins held public offices without hindrance. And in the previous century do we want a greater

example of free opportunity to non-Brahmins than in that of Hyder Ali and his son?

Nevertheless in 1914 it served the purpose of Mr. C. R. Reddy to set up and foster a non-Brahmin movement in the State, and give it an anti-Brahmin flair. Some 15 years later after the Hindu-Muslim trouble at Bangalore, Mr. Abbas Khan and others sought to throw the guilt on the Brahmin Community, hoping that such a charge, though baseless, would be the end of them!

Here is a contemporary description of that episode:

"At a so-called Peace Conference held three days after the ryot. at which Mr. Mirza Ismail presided, Mr. Abbas Khan had the hardihood to make this astounding assertion, and Mr. Mirza Ismail by allowing him to belch out a long anathema against Brahmins showed that he acquiesced in the sentiments. It seems certain that that is also the view of the situation presented to the Ruler of the state by those in touch with him. This unfounded myth is being exploited by vernacular papers of pronounced anti-Brahmin predilections. Staid University Professors, belonging to neither community and possessing no communal locus standi, seize the occasion to indulge in illicit and anonymous journalism and fling copious filthy abuse upon Brahmins. Lastly even the servant class when asked about it state that the trouble is all due to the Brahmins. Brahmins are described as traitors to the State, disloyal to His Highness, and numerous other things. Hard words themselves break no bones. But as a result of this malicious and mendacious propaganda, Brahmins caught on the roads are reported to be belaboured, robbed, or abducted, their houses are burgled, and temples and images are attacked and polluted."

Slowly that state of affairs subsided.

(To be continued)

Editor.

A UNIQUE FUNCTION

The Maharaja's College, Mysore, was the scene of a Unique Function last week when at the invitation of Sri Rajasevaprasaktha A. Subrahmanya Iyer a select gathering assembled to honour the memory of Sri Pandit Periswamy Tirumalacharlar, the first Sanskrit Pandit of the College who died nearly 50 years ago. Rajasevasaktha D. Venkataramiah presided and unveiled the portrait of the distinguished Sanskritist. Both Rajasevaprasaktha A. Subramanya Iyer, President of the Committee of Donors, and the Chairman dwelt on the merits of Pandit Tirumalacharyar as a lover and teacher of Sanskrit. He was the first Sanskritist to begin group teaching in Sanskrit, starting a Patasala for the purpose. When Sanskrit classes were commenced in the Maharaja's College, He undertook to teach them free, and was later on given a small stipend. He numbered among his students Sir Kantharaj Urs, Sir M. N. Krishna Rao, Professor M. Hiriyanna, Sri A. Subramanya Iyer and others. In the unavoidable absence of Dr. M V Gopalaswamy M.A., Ph.D., the Principal, Prof. M. Lakshminarasimhiah, Ag. Professor of Sanskrit, accepted the portrait on behalf of the College authorities, and said that it was both a pleasure and duty for him to do so as a tribute he owed to the memory of his intellectual ancestor Sahitya-ratnam Venkatrama Sastry, a junior comtemporary of Sri Tirumalacharyar, invited to speak, related incidents from the life of the deceased bringing out his acute insight in the field of Sanskrit Literature, and his remarkable wit, sympathy and understanding, and pointed out that the very fact that they had gathered fifty years after his death to honour his memory showed the brilliance of his personality.

THE BANK OF MYSORE

Some Merchants and leading citizens of Mysore have sent a memorandum on 12-10-44 to the Dewan, Financial Secretary, General Manager of the Bank of Mysore and the Directors to the effect that the Market Sub-Branch should not be closed as it is very helpful to the public on account of its situation, and perticularly as the location of the main Branch is far out of the way for the banking public of the city.

EDUCATIONAL IDEAS OF AKBAR AND AURANGZEB

(B. M. Gopala Rao, B A. Hons, B.T.,
Department of Public Instruction, Mysore.)

(Continued from last issue)

"But at the same time, what can I do but weep when I remember that in my tender age I fell into your hands, Doctor Saleh, who, paying no heed to the good disposition God had given me, made me waste my time by teaching me trivialities and things that did not concern me—or, at least things that could only serve me as ornaments in conversing with learned men—overlooking in the meanwhile the teaching of the things necessary to a prince. For example, did you tell me about the monarchies of the world—that is to say, the Assyrians, the Persians, the Scythians, who formerly were clad in skins, dwelt among mountains, and were few in number, but nowadays, under the name of Turks, dominate and hold with a heavy hand the reins over the whole of Asia and Africa? When was it that you related to me the valour and ingenuity of the European Franks, who with small means met and repelled the forces of the powerful Ottoman? At the least you ought to have spoken to me of the riches and majesty of China. All these things you withheld.

"It is possible that your knowledge did not extend beyond the king and realm of Hindustan, for you taught me there were no other kings in the world, that the others were petty princelings of no weight. You told me nothing about their armies, wars, customs, religions, government and business. Hardly did I learn from you the names of my ancestors, of the renowned Timur-i-lang and the bellicose Babar, the founders of the empire. You made no attempt to give me the story of their lives, their wonderful conquests, their mode of warfare, of ordering their armies, of commanding their soldiers. All your purpose and effort was to turn me into a good Arab, making me waste my time over a language which demands from ten to twelve years to obtain a little proficiency in it. Meanwhile my youth and my capacity for high things had vanished.

"Who instructed you to educate a royal prince in that manner? Would it not have been better to teach me in my mother-tongue what you taught in Arabic? Leaving that out of account, was it not duty to teach me the customs of the Mughal princes, to inform me that one day I should be forced to take the field, sword in hand, against my brothers, if not to gain a crown, at least to defend my life? Thus you should have told me how to gain friends, to take or besiege fortresses, and fight pitched battles. These are the things you ought to have taught me, but you overlooked the whole of them, I know not why, nor know I whether to charge it to the negligence of my father or to your ignorance.

"..If you did not know the military art, you might at least have taught me the methods of governing the people when my father should send me to rule in some province. Thus you might have laid down rules for the equal administration of justice, the way of capturing a people's love, under what circumstances I should be severe, when to humour the nobles in their unruliness and the ministers in their misdeeds, and the method of remedying such irregularities. All this you ought to have taught me, but not a word did you breathe to me of such things.

"Thus I owe you nothing, for you misled me. Go and enjoy what my father has given you, and never again appear in my presence, for you made me waste my time, and by your fault I have also wasted this day."

After delivering this speech, Aurangzeb left the Durbar Hall. The nobles were greatly surprised and the learned men, especially the teachers of the emperor's sons, were equally perplexed. Mulla Saleh left the Court, hanging down his head in great shame.

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Though Akbar as contrasted with Aurangzeb, bestowed some thought on education in general, it is regrettable that he did not see far enough and organise a national system of education. In this connection, one cannot do better than note the revealing remarks of Mr. H. G. Wells. "The essential factor in the organisation of a living State", he says, "is the organisation of an education. This Akbar never understood. And he had no class of men available who would suggest such an idea to him or help him to carry it out...Yet though Akbar made no general educational scheme for India, he set up a number of Moslem and Hindu schools. He knew less and he did more for India in these matters than the British who succeeded him. Some of the British Viceroys have aped his magnificence, his costly tents and awnings, his palacial buildings and his elephants of State, but none have gone far enough beyond the political outlook of this mediaeval Turkoman to attempt that popular education which is an absolute necessity to India before she can play her fitting part in the common weal of mankind."

AUTHORITIES CONSULTED.

1. Manucci—Storia do Mogor. Vols. I and II.
2. Blochmann—Ain-i-Akbari of Abul-Fazl.
3. H. G. Wells—The outline of History.
4. The Akbarnama—Beveridge's translation.
5. V. A. Smith—The Oxford History of India.

* * * *

This concludes the series of articles by Mr. Gopala Rao. We understand that he was formerly working with late Rao Bahadur M. Shama Rao in the production of his elaborate work on Mysore History. We trust that the articles have been read with interest and appreciation by many of our readers. We think that Mr. Gopala Rao has an eye to interesting historical episodes, and presents them in a concise and readable manner. We hope that his literary occupations will receive their due reward from an enlightened public.

Ed.

MYSORE PIECE-GOODS MERCHANTS' ASSOCIATION

AN ANNIVERSARY FUNCTION

The first Anniversary meeting of the Mysore Piece-goods Merchants' Association, Mysore City, was held last week under the presidency of Mr. R. Ramachandra Rao Bhombhore, B.A., After tea catered by the Bombay Indra Bhavan, the meeting met in the Association premises. Mr. G. Ahmed Khan, President of the Association, speaking in Urdu, introduced the President of the day and expressed his sincere gratitude for electing him as the President of the Association for the past year. Mr. K.C. Agarwala, Secretary of the Association, read the messages received from the Controller of Civil Supplies and Mr. Ramanarayana Challaram, President of the Bangalore Piece-goods Merchants' Association, and then presented the annual report. Later, the President in the course of his speech in Kannada, stressed the point that unity is strength, and expressed his hope that all the merchants of the city would make the Association flourish and prosper in the future by becoming members of it. After the Presidential speech, a vote of thanks was proposed by Mr. Rangaswamy, Joint Secretary.

ACKNOWLEDGMENT

We acknowledge with thanks receipt of the following:

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THE TERM BRAHMIN

An esteemed Correspondent writes:

Dear Sir,

In the Editorial of your Journal of the 9th inst. you say that Sir A. P. Patro is reported to have made some remarks against the Brahmin community. From the very brief accounts in other papers of the proceedings of the meeting addressed by him it appeared to me that though the remarks might have been directed against Brahmins he carefully abstained from using the word Brahmin. The protagonist of the resuscitated Prajapaksha Party, the late Mr. Basaviah, was doing likewise. The very word is anathema to them.

Time was when the Veerasaivas carried on a fierce campaign for being classed as Brahmins. A decision of the Bombay High Court in 1874 or so to the effect that Lingayets were Sudras as known in Hindu classification must have given them offence. In the Census of 1881 they asserted they were Brahmins and a deputation of them is said to have waited on the late Mr. C. Rangacharlu who was then Revenue Secretary or Dewan. When he asked the members of the deputation who of them were Brahmins there seems to have been some difference of opinion, and so he told them, it is said, first to settle the matter among themselves and then approach him. In the Census of 1891 there was organised agitation with some success.

When later "Brahmin-hounding" became popular and profitable they must have been put in a great quandary. So they avoided carefully the use of the word Brahmin and began to say that the services etc. were "dominated by one community". It is not known if their claim to Brahminism has been given up. Perhaps it is difficult to shake it off. Dr. Ambedkar is reported to have attributed the debacle of the Madras non-Brahmin or Justice Party at the elections of 1937 to their sub-conscious allegiance to Brahminism. This is what he is reported to have said. "In his view two things were responsible for this down-fall. Firstly, they had not been able to realise exactly what their differences were with the Brahminical section. Though they indulged in virulent criticism of Brahmins and Brahminism...they wore names and regarded themselves as second-class Brahmins. Instead of abandoning Brahminism they had been holding on to the spirit of it as being the ideal they ought to reach. And their anger against Brahmins was that the Brahmins gave them only a second-class degree." (The Hindu of the 26th ultimo).

The title of "Justice Party" reminds one of the lines in Shakespeare's Merchant of Venice which run thus,

"Though Justice be thy plea
Consider this that in the ways of Justice
None of us should see salvation."

A BRAHMIN

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The Rationalist.

Monday 23-10-1944.

Illness prevents us from undertaking the effort of writing the week's Leader: and the effect of two festivals in the week on the skeleton staff which the War and Authority have imposed on all Presses has forced us to curtail slightly the week's number of pages.

Had we foreseen the illness we would have quietly followed the example of other journals and announced that there would be no issue this week "on account of Deepavaly." But now, though the paper can come out in spite of the Deepavaly, the Leader at any rate cannot come out in spite of the illness!

Therefore we have to content ourselves this time with merely wishing our readers all the happiness that they can obtain in an ill-rationed and war-worn world! Amen!

Editor.

"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B A., Rtd. Asst. Commissioner.)

This is a collection of 456 Gospels of the great religious teachers, compiled by Pinbalahiya-Perumai-Jeer, who is also the author of Arayirappadi Guruparampara Prabhavam wherein the reader will be struck with his consummate knowledge of Sri Ramanuja's Siddhanta. Periavachchanpillai, Vadakku-tiruveedi-pillai, Eaunni-madhava-pperumal and such other great minds were Jeer's student-colleagues under Nambillai, who was also known as Lokacharya and Tirukkali-kanri-dasar.

The Gospels present clearly in a popular manner some of the different aspects of Visishtadvaita Philosophy. Each of the Gospels is complete in itself. The same subject is treated under distinct aspects in more than one Gospel and these are not in a serial order. An attempt will be made to collect the same together and present the same.

Gospel No. 1. A person should know (1) the essential nature of self or soul, (2) the end or goal sought to be attained and (3) the means of attainment. This knowledge is necessary for the *Srivaishnavas* as well as for the *Samsarins*. The *Srivaishnavas*, on the foundation of their knowledge of self (స్వజ్ఞానం), of their knowledge of the means of attainment (ప్రాపకజ్ఞానం or ఉపాయం) and of their knowledge of the object of attainment (ప్రాప్య జ్ఞానం or ఉపేయం), reach one conclusion. While the *Samsarins*. on the basis of their non-knowledge or ignorance (అజ్ఞానం), of their partly wrong knowledge (అన్యథాజ్ఞానం), ascribing in a thing something which is not therein existent, and of their wholly wrong knowledge (విపరీతజ్ఞానం), considering one thing as a different thing, come to a different conclusion. The latter consider the nature of self to be the attachment to the body as constituting the soul, that the disired goal is enjoyment or experience in another body, and that the means of attaining that desire is bodily activity. This is their accepted and firm stand. The *Srivaishnavas* consider that the self's nature or nature of the soul is liegeship to the Lord alone, that the soul-sought end or goal is service alone to Bhagavan, and the means to the attainment of this

goal is His pair of lotus-feet. This is the accepted and firm stand of these.

The real and true aspect is as hereunder.—

1. The essential nature of self or soul (ಸ್ವಸ್ವರೂಪಂ), is that it exists for God alone and that it is not for any one else, that is to say, that its disposability according to pleasure vests in the Lord alone and not in any body else; 2. The nature or essence of the Lord (ಪರಸ್ವರೂಪಂ) is coupleship, Sri Lakshmi-consorted-Lord, Sriman Narayana (ಮಿಥುನಂ); He is never without Sri Lakshmi; 3. The nature of the obstacle that stands in the way of reaching the goal (ವಿರೋಧಿಸ್ವರೂಪಂ) is egoism; 4. The nature of the means to salvation or the way of reaching the goal (ಉಪಾಯಸ್ವರೂಪಂ) is His grace, 5. The essence of the soul (ಫಲಿತ), is knowledge and bliss born of His coupleship; 6. Love is existence; and 7. relation is to be accessory to His enjoyment.

This is the gospel of Achanpillai or Periavachchan-pillai, the celebrated commentator on the four thousand Divya Prabhandas and on other scriptural works, and the author of many other works on the Visishtadvaita Philosophy.

[*Note*—The bound souls (ಬದ್ಧರ್) are of two kinds, namely, those aspiring after salvation and *Samsarins*. The former are penitent for being caught in the meshes of egoism while the latter hug them. The *Srivaishnavas* come under the former class.

Aspects other than those mentioned in Gospel No. 1. are to be found in some of the subsequent Gospels. These will be collected together and presented.

Samsara is bondage, cycle of births and deaths, the union of the soul with the body as a result of good and bad deeds in former births.

ಸಂಸಾರಿಚೇತನರ್—The straying bound soul which, consequent on its union with *achit* (body) from times immemorial, becoms subservient to the distress of *avidya*, *karma*, *vasana*, *ruchi*. *janana* and *marana* coming like floods. *Avidya* is *ajnanam* and its three aspects have been explained in the Gospel itself. *Karma* is enslaving action, good and bad deeds committed by mind, speech or body. *Vasana* is unconscious tendency to pursue worthless objects; it is the tendency generated and developed by the enjoyment of sense objects in the beginningless time, and *ruchi* is conscious relish of such pursuit. *Janana* is birth and *marana* is death.

The body which clothes the soul is subject to six vicissitudes (ಷಡ್ಭಾವವಿಕಾರಃ) It begins to appear (ಜಾಯತೇ); appearing stays (ಅಸ್ತಿ); changes (ವರ್ಧತೇ); wanes (ಅಪಕ್ಷೀಯತೇ); and disappears (ವಿನಶ್ಯತಿ).

ಅವಸ್ಥಾಸಪ್ತಕಂ are—1. life in womb (ಗರ್ಭಂ) 2. birth (ಜನ್ಮಂ) 3. boyhood (ಬಾಲ್ಯಂ) 4. youth (ಯೌವನಸ್ಥಂ), 5. old age (ವಾರ್ಧಕಂ) 6. death (ಮರಣಂ) and 7. hell. torment (ನರಕಂ).]

THE MYSORE BANK

B S. Subba Rao, merchant, has addressed the following communication to the authorities of the Mysore Bank.

"Dear Sir,

In confirmation of our telegram "Pray Retain Market Branch Mysore Bank Letter Follows" and as desired by a large number of merchants I am writing this to request you to help us in retaining the above branch and also in opening a sub-branch at Vanivilas Market, being the next business centre of the City.

You are aware that Banks are meant for the convenience of the public and specially merchants whose request is now before you. If this is ordered to be closed, a branch of the Standard Bank or Bharat Bank may crop up in the locality which may not win the confidence of the public as in the Mysore Bank, being the oldest, best managed where Government also entrust their business.

Under these circumstances it is hoped that you would kindly take some pains in retaining the above Sub-Branch for which act of kindness a number of merchants will be highly thankful to you."

Our comments are reserved. Ed.

CO-OPERATIVE STAFF ASSOCIATION, LIMITED, MYSORE

Under the Presidentship of Mr. Y. Sreenivasiya, B.A., L.L B., it is arranged to have a recital of stanzas by Mr. "Saralavani "Venkatasubba Sastry Barathy and also a lecture on "Co-operation" by Mr. Y. Chandrashekara Sastry, M.A., on Monday the 23rd October, 1944 at 8 P.M. in the premises of the Co-operators' Home, Mysore.

PARTY SYSTEM IN MYSORE

Mr. T. S. RAJAGOPALIENGAR, M A., LL B.

Representative democracy cannot be worked out without Political Parties. For they are necessary to bring order out of chaos of a multitude of voters and to rouse and educate public opinion and direct it to certain specific purposes. Democracy without party is like a crowd without a purpose. As Prof. Hearn Shah puts it, " It is the function of the party to clarify political issues, to lay before the electorate carefully considered and practicable programmes, to select capable and well qualified leaders to instruct and organise public opinion.' Also political parties promote by argument and appeal their principles and select party candidates and carry on elections. Party is further a unifying force. As Bassett observes, " Every Political Party involves the pooling of individual ideas, the adjustment of personal and sectional interests and a measure of compromise in order to secure the maximum degree of common agreement." Party indeed helps to unite the people of the State and make them homogeneous; for it brings town and country, rich and poor, Hindu and Musalman, Brahmin and non-Brahmin, Harijan and caste Hindu, into a common allegiance which help them to know and teaches them to co-operate with one another.

During the last twenty years and more, many attempts were made to form parties, some on non-communal lines but many on communal lines. Prajapaksha, Prajamitra Paksha, Prajasamyukta Paksha, Mysore State Congress, Progressive Party and the Rashtriya Sabha were some of the Political groups which came into existence and disappeared not long after. A party with a national and non-communal outlook and with a long range programme would appeal to the masses, and would last long; but not a party whose sole mission in life is to secure jobs to particular communities. Such were the aims of many of the aforesaid parties.

To-day we are seeing the Mysore Congress, the Nationalist Party, the Hindu Mahasabha, the Muslim League and the Peoples' Party. The Mysore Congress, taking its birth after the Haripur Resolution, professes to be an independent body, but is in all ways connected with, and affiliated to, the Indian National Congress. Only those who are members of the Indian National Congress could become members of the Mysore Congress. Their advice is essential for everything. Their modus operandi is Civil Disobedience, Satyagraha, non-co-operation and such other things. The Nationalist Party equally stands for Responsible Government in Mysore but only through legitimate, peaceful and constitutional methods. It has no outside affiliation. It has an equally good constructive programme and mass contact movement.

The newly revived Peoples' Party wants to direct its attention mainly to the question of recruitment to services. In other words, it wants to be the 'watch dog' in safeguarding the interests of the Backward classes in services. We are yet to see how long such parties with such ennobling mission would last.

There are leaders who are "susceptible to the thoughts, feelings and actions of the members of the group " to which they belong. Then there are those who want to assert themselves and to dominate their group. The former 'expresses' the group while the latter 'impresses' it. The impressive leader seeks to dominate the group. Their knowledge and gifts are directed towards self-assertion and self-aggrandisement. They exploit the group and make it serve their purpose. Their Technique is simple, they first create a dissatisfaction in the people, excite their fears and then pose as their only deliverers. Quite a number of such are in Mysore at the present time. The leader bases himself on party. The party is based on votes.

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The votes are directed by hopes and fears, fancied or real. These hopes and fears are aroused and stimulated by propaganda. The drum of propaganda is loudly beaten. The Nazi methed is copied... 'Repeat a falsehood long enough and many will believe in you. For the name counts with most people than the thing. It may still remain true that one cannot fool all the people all the time, but it is also true that if you beat the drum long and loud enough, many will, for a time, at least, take you at the face value of your assertions. Newman has truly remarked—"Persons influence us, voices melt us, looks subdue us, deeds inflame us. Many a man will live and die upon a dogma; no man will be a martyr for a conclusion." People are only too willing to accept beliefs, but not to reason about them. A noisy man is always in the right and a positive man can seldom be found wrong.' And against this it is our duty to warn the people and to put them on their guard.

The cult of blind obedience is another danger. People who join certain parties will have to look to what is inscribed on the portals of the new Temple—"All intelligence and sense of justice leave behind, ye who enter within." The leader demands nothing less than the completest surrender of the wills of his devotees. The followers must not think for themselves, must not reason why, but must blindly obey. Obedience is their sole duty, indeed their sole privilege. The rank and file dare not reason, for these might make them lift up the robes of the Messiah that the leader has assumed Disciplinary action awaits such 'insubordinations' The leaders want their hands and not their heads This cult of blind obedience must go.

This obedience is a negative thing. The rank and file want a positive cult. Starved of reason and deprived of judgment, the followers are fed on the diet of 'suspicions, of half-truth, of envy, of hate and of false hopes.' A vicious hatred of opponents is cleverly managed. Appeals to emotions and passions are developed. This is indeed dangerous.

In these days of democracy, lack of political parties is a defect. But parties with these defects are a greater evil. None the less we all attempt to build up parties. But alas, happy is the State which would develop political parties on true national and non-communal lines without these shortcomings.

Printed at the Coronation Press, 676, Chamaraja Road, Mysore, and Published by G. R. JOSYER.

Registered No. M, 4659

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public Interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. V No. 7] MONDAY 30—10—1944 [PRICE 0—1—6

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"MUSLIM INDIA"

The Muslims in India are Hindus converted. They have no separate culture or civilization from that of the Hindus. They are Muslims only in name and in certain social habits. With regard to social and personal habits and ways of life even the Hindus and others have copied those of the western peoples and are still Hindus or whatever they have been. The Indian Muslims, who are none other than Hindus except in their 'ism', have no home outside India, and they are therefore to be treated as only a section of the Hindus. At the Akhand Hindustan Conference recently Dr Moonje correctly said that Sikhs, Muslims and Christians are all Hindus by nationality.

If I should take a fancy to change the name of my religion successively to Christianity, Islam, Buddhism with intervals of days, months or even years, it would be ludicrous to think that I would thereby be changing, successively, my nationality.

The Christians or the Buddhists have not forsaken their commonsense. The Muslims of Afghanistan, Persia, Arabia or Turkey would not admit me as belonging to their nationality on the ground that I embraced the Islamic faith. They know it a nonsense to take me into the fold of their nationhood however much I may praise them and try to identify myself with their national interests, culture and civilization.

In America, China, Russia and elsewhere there are people embracing different religious faiths, but they together form a nation in each of those countries. In Europe there are many different nations though they belong to the same religion. Nationhood depends on the *country* of birth and domicile, not on religious faiths

It is indeed curious that the present head of the Muslim League in India—the Muslim League, which is *a group* of Muslims in India, not of *all* the Muslims in India because there are saner and wiser people among the Muslims also—in wiring to Nahas Pasha the other day refers to "Muslim India" (not the Muslims of India) as having done in the past and doing in future all that lies in their (of those of Muslim India) power to support the just cause and the national aspirations of the Arabs generally and particularly in Palestine. Cannot the Indians as a whole say the same thing to Nahas Pasha or a nation of any other country likewise? But the "Muslim India" seems to think as though the Muslim nations of other countries depend on the efforts of the Muslims of India for their welfare! By such methods can the "Muslim India" affiliate itself to Arabia?

One would be led to cry with one of the greatest men of Italy of a century ago:—

"Where is the soul of our land? Where amid all these movements, can we find unity? Where is the word that would dominate the hundred and one diverse, nay, opposing counsels, that hinder or mislead the masses?.....where is the country that belongs to each and every one of us, the country hailed as thrice the harbinger of a new era in the civilization of Europe." (For the last word 'Europe one may read 'Asia').

"God is at the apex of the edifice of society; the people—the universality of our brethern—are at the base. God is the Father and Educator; the people gain enlightenment only as the interpreters of His law."

"There is only one Sun in heaven for all the earth There is only one law for all who inhabit the earth. This law is the same for the life of the individual and the life of humanity.....We are here to work in brotherhood at the task of building up the unity of the human family, so that the day may come when it shall represent *a single sheepfold with a single shepherd*—the Spirit of God the law."

"Love humanity. You can discover your own mission in life only in the aim set by God before all mankind"

"Anger, Pride, ambition and desire for the goods of this world are weapons held in common by the peoples and their oppressors. even should you conquer by them to-day, you would fall by them to-morrow."

"Respect above all else your conscience. Have upon your lips the truth implanted by God in your heart, and, while labouring in harmony, even with those who differ from you, for everything that tends to the emancipation of our soil, bear your own standard always erect and proclaim without fear the belief that inspires you."

Hardly anything need be added here.

D. L. A

THE MYSORE BANK

Anent Mr. B. S. Subba Rao's letter re. the Mysore Bank in our last issue, before the Directors of the Standard Bank and the Bharat Bank pounce on us for the invidious comparison made therein, we may as well remark that we ourselves do not think that the Directorate of the Standard Bank and the Bharat Bank is any way inferior to that of the Mysore Bank. The Mysore Bank is after all a small entity in the world of Banking. Mysoreans have some kind feelings towards it, but that is no reason for its Directorate to be puffed up. If it is run on sound business principles, with due regard to public needs, it will remain popular. But if the Directors think that the public will rush to it however unbusinesslike and high-handed their methods, they would be mistaken.

With regard to the Sayaji Rao Road branch in Mysore, no fresh case need be made out for it now, because the Bank's founders considered it the best place for its location even thirty years ago.

Even its present Chairman when one evening some years ago he hurried from the Assembly Session to open a branch of the ill-fated Travancore and Quilon Bank, he did it in that very road. He must be very much behind the times for a Bank Chairman if he thinks that the road has lost its importance now.

The Branch was opened not many months ago as a result of public clamour. It is said to be more than justifying its existence, and yet that its Directors should think of closing it suddenly shows only childish perversity. That, we suppose, is the bureaucratic training, and the mentality persists even after retirement and entry into other walks of life.

Unnecessary branches are opened in out of the way places at considerable outlay and with doubtful results. Their starting is announced loudly weeks beforehand. But a necessary and popular branch is sought to be closed almost overnight, and its public are expected to go in search of it like Mohamed Bin Tuglakh's subjects in search of their Capital. Is this all the business acumen that we should expect in the Directorate of the State Bank, or will they be careful to run it on smoother and less panicky lines?

Ed

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CHAMARAJA ROAD, MYSORE.

The Rationalist.

Monday 30-10-1944.

COMMUNALISM

II

To hear the anti-Brahmin propagandists on platforms and in public bodies, one would assume that Government owned all income, and that Brahmins by sneaking into its service secured the enjoyment of it, while all the other communities groveiled in dire poverty. Government's income is only a fraction of the public income, and even out of it the sum allotted to salaries is but a small portion. The bulk of it goes to contractors and other personnel engaged in public works and other expenditure, who are mostly non-Brahmins.

Government no doubt looks to-day well-established and opulent, on which all communities can cast covetous eyes But five generations ago the State as such hardly existed and Government as such hardly existed, The State was meagre and Government was more oral than written. The sword was mightier than the pen. Every man of some strength and ability was a potential usurper. Invasion by Mahrattas, Andhras, and Carnatic Nawabs was a standing threat. The Ruling Family was many a time in danger of extinction. Records show that its members then sought the help of Brahmins, who braved a lot, risked a lot, and suffered a lot, and by wisdom and diplomacy succeeded in warding off dangers and placing the royal family on a permanent pedestal, and raising the State to a career of prosperous sovereignty.

In 1759 Maharani Devajammanni sent for Govindarajiah from Mandya and appointed him Pradhan. There was no clamour for a "Responsible Ministry from elected representatives" then! "In 1765," says an account, "Hyder Ali who was in Bidnore sent Mir Shukurulla Khan and a detachment of troops to Seringapatam with instructions, among other matters, to forcibly rob the Pradhan of his buried wealth. The Musalman Sepoys entered the Pradhan's house and asked him to point the hidden treasure. He refused, and in the persecution that followed he was strangled to death." The Nazis who murdered Rotheneau and Dolfuss and Schusnigg had nothing to teach to the soldiery of our own Dictator!

Shortly after both Maharani Devajammanni and Sri Krishnaraj Wadiyar II passed away. At his death he told Maharani Lakshmammanni, "In my rule the kingdom fell into the hands of Musalmans. All my efforts to thwart Hyder's designs proved futile. You had better exert your best to recover our country. The grief of the loss of it follows me even to my abode in the world above!"

He left two sons, Nanjaraj Wadiyar and Bettada Chamaraj Wadiyar, the latter's foster mother being one Bittee Devamma. Hyder being absent, Killedar Mogdum Khan was persuaded by her to put the second Prince on the throne, with herself as the guardian. Maharani Lakshmammani and the first prince being shoved out.

So in 1766 Maharani Lakshmammanni made Pradhan Govindarajiah's sons, Tirumal Rao and Narain Rao, come to Seringapatam and told Tirumal Rao whom she appointed Pradhan, "The Mahommedans usurped the treasury and every thing else. They murdered your father Govindarajiah. Many of our adherents of note also are dead. Mysore had been a Hindu kingdom from time immemorial and has now passed into the hands of the Musalmans. The restoration of the country to its original state appears to me a matter

of impossibility. You should help me in my endeavours to realise this object. Now I want you to go to Hyder Naik and bring an order for the installation of Nanjaraj Wadiyar."

Tirumal Rao was just 21. At that age he was made, not a Probationary Assistant Commissioner to be coached by Taluk Sheristedars,—but Pradhan, charged with a grave task, that of bearding a Dictator and securing the appointment of a King! He went to Hyder's camp and did secure the order for the installation of Nanjaraj Wadiyar! So Nanjaraj Wadiyar was installed, and Maharani Lakshmammanni became the Regent.

In 1769 Peshva Madhava Rao invaded the State capturing Madhugiri and other towns and camped at Hoskote. The Maharani's advisers, Tirumala Rao, Lakshmikantaraj Urs, Srinivasa Rao and Venkatachar drafted a letter dealing with the usurper's tyrannical rule and his cruel conduct towards the Maharaja and the ex-Regent Nanjaraj Urs. They deputed with the letter Maloor Krishnamachariar, one of the family of the royal Guru,—not the Parakal Mutt Guru of recent times,—to the Mahratta Court, in company with Brahmins chanting Vedic hymns with attendants blowing conches and other wind instruments. He impressed the Peshwa with his learning and the religious splendour of his retinue, and obtained from him a promise for the restoration of the Hindu Kingdom.

Hyder got an inkling of this embassy, and instituted a searching enquiry. He confiscated the Jagirs of Nanjaraj Urs, proclaimed Bettada Chamaraja Wadiyar Maharaja, and many Arsus and Brahmins including Tirumal Rao were confined to prison and their houses plundered. The imprisoned Brahmins were then subjected to severe torture in front of the Ranganatha Swamy Temple. Tirumal Rao, unable to endure the pains and indignities, wanted to commit suicide. They were released in 1775 when Hyder started on his expedition to Gooty and Bellary.

In 1776 Bettada Chamaraj Wadiyar was succeeded by Khasa Chamaraj Wadiyar, with Muddu Mallamma as Governess of the Palace, and Lakshmamanni was removed from the Palace to another residence. Then Maharani Lakshmammanni, with the advice of faithful adherents, Singriengar, Rayadrug Srinivasa Rao, Dalvoy Veeraraj Urs, and Lakshmikanta Urs began negotiations with the British at Madras which ultimately resulted in the formal Treaty of 1782 between Governor Lord Macartney and Maharani Laksbammanni, the former binding the British to restore the Hindu Kingdom and the latter undertaking to defray their expenses.

The persons most responsible for that memorable achievement were the two young Brahmins, Tirumal Rao and Narain Rao.

But there were many slips between the cup and the lips, though they did get the cup to the lips at last! *Editor.*

BANK OF MYSORE

Mr. B. S. Subba Rao writes to us that he did not send us his letter of last week for publication. We cannot express regret for publishing it, because the letter was addressed formally to the Editor, it was not marked confidential, it referred to a matter of public interest, and because it came from one whose name is well-known to newspaper readers. Ed.

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" VARTHAMALAI " OR GARLAND OF GOSPELS

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Gospel No. 2. One day after the assemblage dispersed at the close of the religious discourse delivered by Nambillai, Pinbalahiya-Perumal-Jeer prostrated himself before Pillai and the following conversation took place between the preceptor and the disciple:

Jeer:—My submission is—what are the nature (ಸ್ವರೂಪ), means (ಉಪಾಯ) and the desired goal (ಉಪೇಯಂ) of this soul (ಜೀತ್ಮ)?

Pillai:—Nature is desire, means is His Grace, and the desired goal is bliss.

Jeer:—Your servant does not think so.

Pillai:—Are there any separate small wells for you, that is to say, have you a separate code of your own on the above subjects? What do you think?

Jeer.—My nature is to be the servant of Sri-vaishnavas who think as expounded by your revered self and who consider your holy feet as their souls' refuge, their love is your servant's means, and their becoming pleased is the desired goal of your servant.

Pillai was pleased with the submission

Gospel No. 3. The nature of *chit* (the finite rational being or soul) is three-fold, the nature of *Isvara* (the Lord) is three-fold, and the nature of *achit* (the category of non-intelligents) is three-fold.

The three-fold nature of *chit*—(1) ಅನನ್ಯಾರ್ಹ-ಶೇಷತ್ವಂ—the soul exists for God alone and is not for any one else and its disposability according to pleasure vests in the Lord alone and not in any body else, (2) ಅನನ್ಯಶರಣತ್ವಂ—God is the owner and soul is His chattel and so the protection of the soul lies in God and it therefore follows that the soul has its refuge in Him alone and not in any body else, (3) ಅನನ್ಯಭೋಗ್ಯತ್ವಂ—the soul is the body of God, He alone is therefore the prop and relisher of the soul and nobody else

The three fold nature of *Isvara*—(1) ಸರ್ವಶೇಷಿತ್ವಂ—He is the receptacle or partaker of all the excellences or merits of all the actions of *chit* and *achit*, (2) ಸರ್ವರಕ್ಷಕತ್ವಂ—He is the dispellor of all evils or griefs and the grantor of all desires; (3) ಪರಮ-ಭೋಗ್ಯತ್ವಂ—He is the object of supreme bliss.

The three-fold nature of *achit*—In the *chetana* in its gross embodiment, achit (1) generates egoism and mine ness (ಅಹಂಕಾರಮಮಕಾರಂ); (2) it initiates efforts at self-protection; and (3) it leads to the desire after sensual objects.

Release from egoism and mine-ness makes the *chetana* ಅನನ್ಯಾರ್ಹ; when he becomes ಅನನ್ಯಾರ್ಹ, He becomes ಸರ್ವಶೇಷಿ. When efforts at self-protection become non existent he becomes ಅನನ್ಯಶರಣ್ಯ. When he becomes ಅನನ್ಯಶರಣ್ಯ, He becomes ಸರ್ವರಕ್ಷಕ. Freedom from the desire after sensual objects makes the *chetana* ಅನನ್ಯಭೋಗ್ಯ; when he becomes ಅನನ್ಯ-ಭೋಗ್ಯ, He becomes ಪರಮಭೋಗ್ಯ.

REPRINTS AND BOOKLETS

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2.	**Problem of Wealth**	0—2—0
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CONGRESS PRESIDENT'S RESPONSIVE GOVERNMENT

NATIONALIST PARTY PRESIDENT'S STATEMENT:

The different statements of the Mysore Congress President obviously show that there is confusion in his mind. I would ask him:—

1. Is it necessary that the demand for Responsible Government should be kept in abeyance because of the war conditions?

2. Is it not possible to work out Responsible Government even under the framework of the present constitution?

3. Is not his definition of 'Responsive Government' wrong, perverse and misleading?

I would show how people are being misled by the Congress President in all the above lines It is good they want to abandon ultra Constitutional sanctions like Satyagraha, Civil Disobedience etc. for the duration of the war. But the weapon of Non-Co-operation is still being used. Never mind. Cannot the claim for Responsible Government be furthered through legitimate, peaceful and Constitutional methods even during the period of war? Have the Congress Leaders not stated that even during war period some petty princelings have granted Responsible Government and hence Mysore should grant it. Then, why have they suspended the demand in favour of Responsive Government, unless it be with other motives.

Coming to the second point, the Congress contention is that under the framework of the present Mysore Act introduction of Responsible Government is not possible, that they would not like to agitate for a modification of the Act during the war and hence the present diluted and dilapidated demand. Is it correct?

The present Act reads thus:—

"There shall be a Council of Ministers as His Highness the Maharaja may determine to aid and advise", "They shall hold office during the pleasure of H. H. the Maharaja."

"Two at least of the Ministers shall be chosen from among the Elected Members."

It is nowhere stated in England—neither in the Petition of Rights nor in the Bill of Rights—that the Kings' Ministers must be responsible to Parliament. The law does not recognise any such official as the Prime Minister or any such office as the Cabinet. The Ministers are all there only "to aid and advise him". But still Responsible Government reigns supreme in England. This change is brought about by convention and usage. No hint of Responsible Government appears in the British North America Act of 1887, Art. 62, or the Commonwealth of Australia Act provides for Federal Executive to advise the Governor General. Art 64 says that the Governor-General appoints ministers and they hold office during his pleasure. It is just as the present constitution in Mysore The South African Union Act—Section 8, 12 and 14 speak to the same effect.

In Newfoundland, New Zealand and Southern Rhodesia, it rests entirely on convention. Thus in all the above said constitutions where Responsible Government prevails, it is nowhere stated in the Constitution but it exists by convention. Likewise, in Mysore, also even under the present framework of the constitution, Responsible Government may develop by convention.

The present Act does not prohibit taking all Ministers from among the elected representatives including the Dewan. In all countries where Responsible Government exists, the King or the Governor-General in the Dominions, summons the leader to form the ministry. Technically it is called "The Ministers shall be appointed.....etc"

As it is nowhere stated in the present Act that a no-confidence motion would not bring in the end of the non-official ministers, by a convention, the Maharaja may set up a practice to dismiss the ministry or to dissolve the legislature, when a vote of no-confidence is passed.

Thus the present Act does not come in the way of granting Responsible Government. Even within its framework, it could be developed by conventions. Let the Congress President know it People should not be misled by false propaganda, When such being the case why should the Congress shelve the issue, unless it be for vote-catching and ministry making

His definition of Responsible Government is wrong, perverse and misleading Any Government that caters to the needs of the Public and is Responsive is Responsive Government. In what code is it said that they should be elected Representatives commanding its confidence. The present Government may be responsive. Let not wrong interpretations be given to things.

The Nationalist Party does not relax, even during the war period, its claim for democratic Government. But such a Government shall consist of elected representatives of all accredited parties and it shall be a composite cabinet with fixed tenure of office. This will work under the Aegis of His Highness the Maharaja.

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VOL. V NO. 8] MONDAY 6—11—1944 [PRICE 0—1—6

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EARL'S SON CASHIERED AND SENTENCED

London, Oct. 25.—Lieut. (temporary Capt) Hon. W. D. Home, third son of the Earl of Home, has been cashiered and sentenced to one year's imprisonment by a field court martial held at Ghent in Belgium.

Home was charged with refusing to obey an order from his superior officer on September 8 to proceed to his squadron and act as liaison officer in the battle of Le Havre. Home wrote a letter to a newspaper in Maidenhead, Berkshire, on September 27, saying he refused to fight at Le Havre when ordered, as he could not bring himself to take part in an operation against troops who admittedly did not want to fight, but whose commander refused to accept unconditional surrender.

* * *

The moral problem that faced that boy was not unlike that of the young constitutionalists of the Mysore University Union. Ed.

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DURHAM ENGLISH

Sybil, Lady Eden, mother of Mr. Anthony Eden, Foreign Secretary, recently told this story of her handsome son, when he was a small boy; She took him travelling abroad; he studied several languages; on their return, young Anthony was taken by his mother to the Eden ancestral mansion, Windlestone Hall, in Durham. As they got out of the train on to the village platform the railway porter greeted Mrs. Eden in broad Durham. Mrs. Eden introduced him to her son. "Oh, mummy! Not another foreign language, please!" he protested.

THE DEAF HEAR!

The Duke of Connaught, had an electric listening instrument by his side during meals. Recently a friend remarked to him at the end of dinner that the apparatus had not been turned on, yet the Duke had heard every word, "Clearly, sir, you can hear perfectly well when you wish." "You and I understand each other much too well, my friend," the Duke replied, with a wink.

BILL AND BIRDIE

Field-Marshal Lord Birdwood's favourite story tells how, inspecting Australian troops in the trenches, in the last war, he heard a Captain warn his men: "Jump to it, boys! Here's Birdie! And don't call me Bill till he's gone!"

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A WISE PROFESSOR

A University professor who was very absent-minded liked to join his students in a game of cards. It was agreed that each player should start by putting sixpence "Kitty." All did so with the exception of the professor.

Although he was known to be absent-minded the students were not going to let him get away with that, but not liking to tell him they pretended to argue among themselves as to which of them had not paid his stake. The professor listened for a moment or two, then quickly withdrew one of the coins from the "kitty."

"If you young men are going to quarrel," he said, "I'm going to take my money back!"

ARGUING WITHOUT FURNITURE

It happened at two in the morning. A couple sat on the steps of a boarding-house. They were engaged in a lovers' quarrel, and their voices carried up to the fourth floor, where a married man was trying to get some sleep

The married man lost his patience. He stuck his head out of the window.

"Say, listen, you two," he shouted. "If you want to argue at this time of night why don't you get married and move into your own place?"

The young man looked up.

"We want to get married," he returned. "But I can't afford the furniture."

The veteran shrugged.

"Don't be silly," he advised. "You can argue just as well without throwing furniture around!"

DOCTOR CORRECTED

A doctor's telephone rang one night, awakening him from fitful slumber. It was one of his regular patients, a man in a wild state of alarm.

"My wife, doctor," he shouted. "It's her appendix. You'd better come round and see her at once."

The doctor sighed and told the man to go back to bed."

"Give her some bicarbonate or ginger ale, and I'll look in to-morrow," he said. "She hasn't got appendicitis."

The husband became even wilder, insisting that she did have appendicitis.

"Well, she can't have!" the doctor shouted. "I took her appendix out three years ago, and I never heard of any one having two appendixes."

"Ever hear of anybody having two wives?" the man asked, bitterly.

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COMMUNALISM

III

The adjunct "Rao" in the names of Pradhan Tirumala Rao and Naram Rao, referred to in our last issue, does not mean that they belonged to the Madhwa Community. They were Iyengars belonging to the Mandayam Community, and were descendants of Tirumalarya, Prime Minister of Chikkadevaraja Wadiyar, and author of "Chikkadevaraj Wamsavali." The adjunct "Rao" was perhaps the fashion in those times owing to Mahrata influence, just as some Hindu Mysoreans settled in Hyderabad surprise onlookers now-a-days by featuring the conical red cap common in that State.

To revert to history, these two Knight-Errants left their home and family, marched in disguise through hills and jungles, built up friendship with the British representatives at Madras, kept contact with their cloistered and powerless Maharani with great difficulty, by means of "letters written on slips of paper in a diminutive hand; the slips being then concealed between the leathers of slippers worn by the bearer, or rolled up to the size of a quill and enclosed in hollow bamboo walking sticks, and conveyed to their destination"; and strove for the removal of the usurpers and restoration of Hindu sovereignty, as Bhagiratha strove to bring the Ganges for the salvation of the souls of his ancestors!

As Bhagiratha had to make three valiant efforts in order to get the Ganges, Tirumala Rao had to engineer three wars between the British and the usurpers in order to secure the latter's downfall.

On the 28th October 1782 the treaty between Lord Macartney and Maharani Lakshmammanni was entered into through the efforts of Tirumal Rao, and Macartney wrote to the Maharani, "I write this letter subject to the treaty with you. If God bless the efforts of the Company it will be seen how your rights will be respected. But we also count much upon the services of your intelligent noblemen such as Tirumal Rao and others. Hence it is possible for you to recover your Kingdom."

Then commenced the 2nd Mysore War. The Pradhan brothers were charged with the task of leading the British army into Mysore. "So the ambassadors maintained out of their own fortune 300 horse-men, and procured to Sullivan and other British officers pecuniary and other helps of material use to the English."

But somehow the conquest, like the Ganges water, fizzled out. In the negotiations which ensued betweeen the British and Tippu, he was able to gather information about the Maharani's helpers in Seringapatam and outside. In consequence, all the suspects were taken prisoners, tied to posts and flogged, a number were tied to elephants' feet and dragged till death,—now-a-days we shoot an elephant if it wreaks vengeance on a wrong-door! Some of the leaders were hanged, some were put in iron cages and starved, some tied to the mouths of cannon and blown!

Tippu ordered the arrest of all the male relations of Tirumal Rao who could be found, and the entire families of those who could not be found! Some 700 families living between Seringapatam and Mandya were

thus arrested, including Govinda Rao, a brother of the Pradhans. The heads of some of them were cut off, some were gibbetted the necks of some were twisted by Abyssinian slaves, some were thrown into the cages of tigers, some were impaled, some were drowned in the waters of the Cauvery. "In that accursed plane," writes the Chronicler, "groans and shrieks rent the air, and wounds and death were seen everywhere." And spies were sent to Tanjore to seize Tirumal Rao and bring him to Seringapatam, alive or dead.

Tirumal Rao got scent of it and escaped to Travancore, and worked for the 3rd Mysore War. In 1790 General Meadows became Governor and Commander at Madras. Tirumal Rao went to him and influenced him in the restoration of the Hindu dynasty.

The war commenced, but Tippu had ravaged the district of Coimbatore and emptied it. To facilitate the British army's march through it General Meadows appointed Tirumal Rao its Civil administrator, with the task of restoring the people's confidence and ensuring supplies to the army. Tippu sought to invade Coimbatore in order to capture Tirumal Rao, meanwhile some enemies had succeeded in getting Tirumal Rao imprisoned by his European successor! Hearing this General Meadows wrote to Governor Oakley in terms which make refreshing reading:

"I am surprised to hear that Tirumal Rao, the Ambassador of the Mysore Maharajas, has been kept by Mr. Corbett under restraint in the fort of Coimbatore. The Ambassador has obtained a most undeserved treatment for having trusted us and placed himself under our protection for the last several years. No officer of His Majesty, King George of England, has accorded such a treatment to those depending on His Majesty's protection. With the object of having the Kingdom of Mysore restored to his Maharajas, Tirumal Rao has long been serving the English Government, and has been spending a lot of money out of his private funds for the purpose. Restraint of the kind is not intended for noblemen of the description of Tirumal Rao. Please set him at liberty and send for him and Mr. Corbett. Let the case be enquired into by the Board of Revenue at Madras, and the guilty be punished. I think it is necessary to furnish Tirumal Rao with an escort in the course of his journey to Madras, lest Tippu's troops may lie in wait and seize him on the way."

Editor.

THE NATIONALIST PARTY

A Meeting of the Working Committee of the Party will be held in the Party Office at Mysore on Thursday the 16th instant, in order to form a Parliamentary Sub-Committee, to consider the arrangements necessary for contesting the forthcoming General elections, to review the food situation, and consider other matters of public interest.

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" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B A., Rtd. Asst. Commissioner.)

Gospel No. 4. [ಸ್ವರೂಪ is the appearance or form which is its own, that is to say, appearance which distinguishes it from everything other than itself. ಸ್ವಭಾವಂ generally signifies essential qualities].

The ಸ್ವರೂಪ of prakriti (seed-matter, primordial matter out of which this material universe, the abode of bound souls, is evolved) is ಜಡ (gross, non-luminous, non-intelligent or devoid of intelligence). ಸ್ವಭಾವ of prakriti—The qualities or gunas (satva, rajas and tamas) are essentially inherent in it.

The ಸ್ವರೂಪ of purusha (chetana or jivatma) is ಶೇಷತ್ವ. [Sandal or perfume, flowers (plucked), betel-nut and such other material objects exist, *i.e.*, prepared not for themselves at all, but are destined solely for the use of others than themselves. These are disposable not only for the user's self-purposes but are also readily available for being used by him for others. In a like manner the soul-essence is liable to be disposed of as it pleases the Lord. Without even a scent of self-purpose, the chetana, by his ಸ್ವರೂಪ, ಸ್ವಭಾವ and all other characteristics should be for the ಆತಿಶಯ of the Lord. In the matter of disposability by God, chetana must be eligible not only for His purpose as it pleases him, but also for His disposability as it pleases Him for the use of those liked by him, namely, *tadiyars* or *adiyar* (those solely devoted to Him). ಶೇಷತ್ವ is such a self-less resignation to Him]. ಸ್ವಭಾವ of chetana is calling in keeping with the said ಸ್ವರೂಪ, that is to say, service to the Lord as it pleases Him.

The ಸ್ವರೂಪ of Isvara is Sri Lakshmi Consortship; He is always Sriman Narayana. His ಸ್ವಭಾವ is giving protection, removing obstacles and granting desires.

The ಸ್ವರೂಪ of atma-knower (ಜ್ಞಾತಾ), knowledge (ಜ್ಞಾನ), object of cognition (ಜ್ಞೇಯ). ಸ್ವರೂಪಂಜ್ಞಾತಾ, ಸ್ವಭಾವಂ ಜ್ಞಾನಂ, ಜ್ಞೇಯಂ ಸ್ವವಿಭೂತಿ—his body and other organs, objects of enjoyment, places of enjoyment, their auxiliaries etc. God and His appurtenances by means of *Sastras* and jivatma and his appurtenances. ಸ್ವರೂಪ is "I" (ಅಹಂ) and not "this" (ಇದಂ).

As jivatma cognises himself, he is ಜ್ಞೇಯ. Since it is intelligence, he is ಜ್ಞಾನ. "This is my ಸ್ವಭಾವ" is what he says in cognising his ಸ್ವಭಾವ. Here as ಸ್ವಭಾವ is "this" (ಇದಂ), the object of cognition ಸ್ವಭಾವ is ಜ್ಞಾನ and ಜ್ಞೇಯ.

[Here ಸ್ವಭಾವ signifies ಧರ್ಮಭೂತಜ್ಞಾನ attributive consciousness or knowledge. The finite soul-essence is *ajadam*, that is to say, it is non-gross or luminous of itself. It is flamelike, *i.e.* like a centre of light cognisable of itself, without being dependent for its cognoscibility by itself even upon its attribute called intelligence (ಧರ್ಮಭೂತಜ್ಞಾನ) which last substance is comparable somewhat to light *radiating* from a luminous centre and distinguished from the luminous centre itself. The finite soul-essence is knowledge (ಜ್ಞಾನ) as well as the seat of knowledge (ಜ್ಞಾನಾಶ್ರಯಂ). It is not mere knowledge. Since the soul is a knower or *seat* of knowledge, it readily follows that he is also an actor (ಕರ್ತಾ) and a feeler (ಭೋಕ್ತಾ). The soul is consciousness and it has consciousness. It is substantive intelligence and has attributive intelligence.

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Revelation designates the soul "knowledge"—(1) because he resembles "knowledge" in self-luminousness, *i.e.*, shines to himself without the intervention of the aforesaid attributive or parasitic substance called "knowledge or intelligence" ಧರ್ಮಭೂತಜ್ಞಾನ), just as the latter substance shines to *him* of itself. The intelligent soul and his attribute-intelligence, are hence, each of them, designated self-luminous (ಸ್ವಯಂಪ್ರಕಾಶ). (2) because "intelligence" is the best of his attributes and (3) because as the qualities called (a) salt, (b) perfume, (c) indigo, (d) colour, etc., are essence-pointing characteristics to the respective *substances* ordinarily called by the same names,—"intelligence" is his essence-pointing characteristic (ಸ್ವರೂಪ ನಿರೂಪಕ ಧರ್ಮ) or that characteristic of his, which is co-eval with, and inseparable from the cognizance of his essence.

There are four common characteristics of the Soul-Essence and of the soul's attribute called "intelligence" (ಧರ್ಮಭೂತಜ್ಞಾನ). These are (1) an eternal-substance (ನಿತ್ಯ-ದ್ರವ್ಯ), (2) non-gross or luminous of itself (ಅಜಡ), and (3) co-essential with or the same as delight (ಆನನ್ದರೂಪ).

There are five peculiarities whereby two are mutually differentiated. The Soul-Essence is (1) a substance possessed, *i.e*, the seat of attributes (2) incapable of contraction and expansion, (3) incapable of rendering cognizable anything other than self, (4) but cognizable of itself (ಸ್ವಪ್ರಕಾಶ) to *itself*, and (5) spiritually atomic. Whereas intelligence is, 1. an attribute seated in substance and necessarily needing a substratum, 2. liable to contraction and expansion, 3. capable of rendering cognisable things other than itself, 4. not cognisable of itself (ಸ್ವಪ್ರಕಾಶ) to itself, but cognisable of itself (ಸ್ವಪ್ರಕಾಶ) to the soul of which it is the attribute or quality, and 5. naturally omnipresent.]

"HINDU LAW IN MYSORE."

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Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. V No. 9] MONDAY 13—11—1944 [PRICE 0—1—6

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WAR

for resumption of Normal civil supplies.

ALL INDIA CO-OPERATORS' DAY

Presiding over the All India Co-operators' Day Meeting at Mysore on the 4th inst. Mr. G. Krishnaswamy, B.A., Managing Director of the Mysore Silk Filatures, Ltd., delivered the following Address:

I am exceedingly thankful to the convenors of the All India Co-operators' Day for the honour done to me in asking me to preside on this occasion. It gives me great pleasure to do so—the more so, as I have been keenly interested in the movement since the last 15 years and have been taking an active part in it. When I see before me now gathered together so many co-operators—all burning with enthusiastic zeal to make the movement a success, my heart sings with joy, and I am very thankful to you all for giving me an opportunity of participating in to-day's celebrations.

Though the dark grim clouds of the World War are still over us, signs of their dispersal are not wanting on the horizon, and all of us may hope for an early and victorious termination of the hostilities. It behoves us co-operators to gird up our loins, and make our contribution for the betterment of the world and humanity, and the establishment of a new order in the years to come. We co-operators are mostly concerned with the economic life of our country, and the world in general and how the principles of co-operation can be applied to better the economic condition of the people. The time has come when we have to seriously ask ourselves questions—whither are we going? what are our plans and aims for the future?

I will not bother you, Ladies and Gentlemen, with a history of the co-operative movement in Mysore State, or with statistics. They have probably been dinned into your ears off and on. Nor do I intend troubling you with any theories about the movement. As one connected however with Joint Stock Companies as also Co-operative Societies, I only wish to place before you my own humble suggestions as to how the movement should be worked out practically, and what contributions we can make for the betterment of humanity.

Before I proceed to the 'brass tacks', I would like to lay stress upon certain principles which in my opinion ought to be kept constantly in view. One is, the movement is a co-operative one *i.e.*, the basic principle is that the work should be done through co-operation. It is certainly not non-co-operation. But what is it that we find actually going on? This principle is more honoured in the breach than in the observance thereof. In many cases there is more of non-co-operation than of co-operation. We often find bickerings and quarrels—internal and external—in which not merely are the Directors and office bearers involved, but even the permanent staff, who ought to be above party politics, are dragged into them. How many societies, rural as well as urban, are being eaten away by this canker? The introduction of party factions into the affairs of the societies has been the greatest bane of the movement. Is it not high time for us to cry a halt to this state of affairs? We have all met to-day to celebrate the movement. Before we disperse, let us all make up our minds to rid the movement of this party spirit once and for all. If all of us not only make up our minds to do so, but put our resolution to practice, there is nothing that can prevent us from taking our rightful place in the post-war reconstruction of the world.

Side by side with the principle of co-operation, there is another principle that has to be kept in view, and that is, that the aim of the movement should be to confer the greatest amount of good on the greatest number of people. In fact I would even go further and say that this is the first principle that has to be kept in view. Any work that is undertaken can only be justified by the quantum of benefit that it confers on humanity, and the co-operative movement has to be judged and correctly assessed on this basis only. It is the end and aim that really matter. We must therefore harness the movement to such schemes as confer the greatest amount of benefit to the greatest number of people.

There are also in my opinion two more principles which have to be kept in view, and they are (1) honesty and sincerity of purpose (2) Hard work and self-exertion.

Without honesty and sincerity of purpose, no venture however laudable it may be, can succeed. The co-operative movement is certainly no exception to this.

Well, as for hard work, as an old proverb goes "genius is ninety per cent perspiration and ten per cent inspiration," without hard work and self-exertion, nothing can succeed. God helps only those who help themselves. As one famous General

(Continued on page 7)

ILL PUT

"Sir, I want your daughter for my wife."

"Young man, you tell your wife she can't have ier."

A GOOD DOCTOR

"Is Dr. Gramplaton moderate in his charges?"

"Oh, yes. He does his best to bring illness within the reach of all."

INBORN

"Daddy, dear" said his daughter, "the new mistress at school is wonderful. She's teaching us girls how to spend money."

"Ugh!" her father grunted, "What was her previous job; teaching grass to grow?"

AFFINITY

"The new member claims to be related to you and says he can prove it."

"The man's a fool."

"Yes, but that may be mere coincidence."

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"Dewan Bahadur G. Narayanaswami Chetty, C.I.E., writes:—

H. H. the Maharaja of Mysore deserves to be congratulated on his wise selection of Mr. O. Pulla Reddi, I.C.S., as a Minister of his state. Mr. Reddi is a very able administrator possessed of great driving power. Wherever he has worked,—in the districts, in the states or in the Corporation of Madras of which till lately he was the Commissioner—he has left a mark. As one who has been a Councillor and Alderman of the Madras Corporation for more than three decades, I have come across several Commissioners, and I can say without fear of contradiction that Mr. Pulla Reddi was one of the ablest of them Mysore is really very fortunate in getting the services of such an able member of the Indian Civil Service"

Indian Express

"The services of Mr Pulla Reddi, I.C.S., have been lent to the Mysore Government for appointment as first Minister.

As Commissioner, Mr. Pulla Reddy
Was reputed strong, not heady.
But I never thought that Mysore
Was, in clever or strong men, poor!
Let me hope that his job as Minister
Involves nothing sinister!"

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Monday 13-11-1944.

COMMUNALISM

IV

Tirumal Rao was released by Corbett. But the 3rd Mysore War failed, as Bhagiratha's second effort to bring the Ganges waters failed. Lord Cornwallis cared nothing for the Hindu dynasty; he wanted Tippu's powers to be clipped, and not that he should be dispossessed. He was so pig-headed about it that General Meadows who sought to urge on him Maharani Lakshmammanni's case, shot himself in despaire, but luckily survived. Lakshmammanni's hopes were once again blasted, and Tirumal Rao's efforts were erased like writing on sands!

But Cornwallis, the Governor General, went home before long, Lord Hobart became Governor of Madras, and Tirumal Rao, like the patient spider which rebuilds its castles after man's broomstick has toppled them, began to work on him and win him over to Mysore's cause. The patient woman at Seringapatam and the patient man at Madras had to work against Tippu, and against God, for the restoration of the Hindu Kingdom!

In 1796 Chamaraja Wadiyar, the Maharaja, died, and Krishnaraj Wadiyar III succeeded. Tippu discontinued then even the formal homage which used to be rendered to the Royal House, and entered into a secret alliance with the French. Maharani Lakshmammanni secured a copy of it and sent it to Tirumal Rao with the words, "We are daily being persecuted by Tippu. We cannot say at what moment he may send assassins and get us murdered. For the restoration of our kingdom you have been exerting your best winning the sympathies of English Sirdars in our favour, and entering into treaties with them. And all this at what an amount of sacrifice and suffering! For our sake 700 families of your kith and kin have been allowed to be ruthlessly murdered, all your immense wealth has been spent, and you are a ruined person."

"If you show the copy of the Treaty of Tippu with the French enclosed herewith to the Governor of Madras and get him to invade the country with a large army before the arrival of French assistance for Tippu, it will save not only us but the English also."

"Under these circumstances, you will see, our life is quite uncertain; and even if we are no more, as you are best well-wisher of the State, you should keep exerting your best, see Tippu destroyed and get a member of our Royal family placed on the throne, and administer the country without infringing in the least the wishes of English, and always with an eye to justice and truth, and maintain our pious and charitable institutions, taking your own share of the revenues as per our treaty with you, and acting justly in such a manner that our soul may rest with satisfaction in the other world."

"If you exert your best now without delay and with your usual zeal, ability and intelligence, I have no doubt that God will second your efforts and give us victory this time. Please reply to this immediately. Day and night we have been thinking of you alone. As for further particulars the Brahmin bearers of this will explain."

Tirumal Rao continued his efforts. Lord Mornington came in 1798 as Governor General and took counsel with Tirumal Rao. The Fourth Mysore War commenced, and ended in the death of Tippu. Even then the restoration of the Hindu Dynasty was not a *fait accompli.*

On receipt of the news of Tippu's fall, the Governor General sent for Tirumal Rao, and told him, "Your exertions have now produced the desired effect. The restoration of the kingdom to your Maharani is now possible. You have every chance of being appointed Dewan of the restored kingdom." Tirumal Rao thanked the Governor General in the highest terms on behalf of his Maharani, and complimented the English nation on their heroism, sense of justice and generosity.

But Henry Dundas, President of the Board of Control in England was not for the Hindu Dynasty; and General Harris, the Victor of Seringapatam, was also against them, and wanted a son of Tippu to be set up as head of the State. He wrote to Mornington, "The Mahommadan interest is so intimately blended with every Department of the State that no plan by which it is set aside in favour of the Hindu prince could produce the very desirable effect of restoring tranquillity and reconciling the troops and the most powerful class of the inhabitants to the change of Government."

But luckily Wellesley, to use Secretariate language, was a good case-worker. He got the opinion of the Army Commission which included his brothers, Arthur and Henry Wellesley, removed Tippu's sons to Vellore, and restored the Hindu Dynasty in the person of Krishnaraj Wadiyar III, who was installed at Mysore on 30th June 1799.

Reporting it to Dundas, the Governor General observed, "Their high birth, the antiquity of their legitimate title, and their long and un-merited sufferings, rendered them peculiar objects of compassion and respect, nor could it be doubted that their Government would be both more acceptable and more indulgent than that of the Mahomadan usurpers, to the mass of the inhabitants of the country, composed almost entirely of Hindus." *Editor.*

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

Gospel No. 5: The essential nature (ಸ್ವರೂಪ) of *achit* (category of non-intelligents) is grossness or non-luminousness (ಜಡತ್ವ) combined with disposability in divine service, according to the divine pleasure (ಶೇಷತ್ವ); ಸ್ವಭಾವ is constant mutation. The ಸ್ವರೂಪ of *atma* is possession of knowledge (ಜ್ಞಾತೃತ್ವ) combined with ಶೇಷತ್ವ; ಸ್ವಭಾವ is taste in divine service only. The ಸ್ವರೂಪ of Isvara is ಶೇಷಿತ್ವ (Recipient of the eminence in ಸ್ವರೂಪ, ಸ್ವಭಾವ and other characteristics of the chit and the achit worlds) combined with possession of knowledge; ಸ್ವಭಾವ is all-protection, that is to say, removing all obstructions and granting all desires.

Verity is of two kinds, namely, ಜಡ (Gross or non-luminous, non-conscious) and ಅಜಡ (non-gross or luminous of itself; conscious). ಜಡ is of two kinds, namely, without qualities (ಸತ್ವಶೂನ್ಯ, time or ಕಾಲ) and with qualities—ಶುದ್ಧಸತ್ವ (pure substance, or that which is the seat of the quality of purity alone)—and ಮಿಶ್ರಸತ್ವ (mixed substance). ಜಡ with qualities is of two kinds, namely, three-qualitied [mixed substance which is the seat of the three qualities known as (a) *satva* (purity), *rajas* (turbidity) and *tamas* (darkness or total foulness)] and one-qualitied (ಶುದ್ಧಸತ್ವ). Three-qualitied is of two kinds, namely, ಪ್ರಕೃತಿ (mixed substance out of which this material world—the abode of bound souls—is evolved) and ಪ್ರಾಕೃತ (the 24 sub-categories of mixed substance—the five elements, the five organs of action, the five organs of sense, the five sense-objects, the mind, ahankaram, mahat, and prakriti —). ಅಜಡ is of two kinds, namely, ಪ್ರತ್ಯಕ್ (conscious, self-existing by itself and its knowledge) and ಪರಾಕ್ (existing for another being its essential quality, ಧರ್ಮಭೂತಜ್ಞಾನ). ಪ್ರತ್ಯಕ್ is of two kinds, namely atma and Isvara. ಪರಾಕ್ is of two kinds, namely ಜ್ಞಾನ (knowledge) and ಜ್ಞೇಯ (object of cognition).

Gospel No. 6: Each of the three qualities of *satva* (pure substance or that which is the seat of the quality of purity alone), *rajas* (turbidity or restless activity) and *tamas* (darkness or total foulness). is of three kinds:—

Tamas—(a) Tamasa Tamasam—will activate sleep, (b) Tamasa rajasam—will initiate grief, (c) Tamasa sathvikam—will create activity in giving trouble to others.

Rajas—(a) Rajasa Tamasam—will create desire in sense objects; (b) Rajasa Rajasam—will create activity in scripturally ordained rites, each intended to secure some transient fruit such as svarga, sons, cattle, food etc. (c) Rajasa Satvikam—will create activity in God-praise.

Satva—(a) Satvika tamasam—will prevail upon one to take Bhagavan Mantras. (b) Satvika Rajasam—will make one to take a wise view regarding *Prakriti* and *atma*, the correct view being that they are separate varieties. (c) Satvika Satvikam—will create activity in the realisation of God.

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(Continued from page 2)

advised his troops "Pray to God Gentlemen, but keep your powder dry," while we should necessarily pray to and rely upon God, let us also keep our "Powder" dry and not make it wet and useless

At the risk of repetition, Ladies and Gentlemen, to summarise what I have stated, we should have (1) co operation between curselves (2) have as our end and aim the rendering of the greatest benef t to the greatest number of people (3) have honesty and sincerity of purpose, and we must be prepared to work hard.

Coming now to the co-operative societies in Mysore State, we have in our State several k nds —credit and banking societies (including Land Mor'gage Banks), consumers' societies, House Building Societies etc. The one common disability under which all these societies suffer from is that there appears to be generally speaking, no con tinuity of policy. The directors and secretaries generally change every year, and by the time office bearers who are elected in any particular year get into the groove, and are able to chalk and work out definite policies, the time for a fresh election crops up, and new directors and secre-taries are elected. The result is that there is often no continuity of policy, and the work of the societies suffers. It is here that the joint stock companies have a decided advantage over the co-operative societies, and in my opinion, it is advisable for the latter to take a leaf from their book in regard to this matter. Election of office bearers and directors should not also be on party lines The best men should always be elected.

The question of the necessity of having a con-tinuous policy necessarily brings us to the question of the permanent staff. After all it is they who are the backbone of the movement The directors and secretaries may go on changing year after year, but the staff remain generally the same It is they who have to carry out the policies laid down, and under the circumstances prevailing now, it is they who can be looked into for any continuity of policy. It is absolutely necessary in the interests of the movement to have a contented, loyal and trust-worthy staff Conferences after conferences have been pass ng resolutions in regard to this matter, but I am afraid not much has been done by way of actual relief to the staff. We are all of us agreed on the necessity to frame uniform and standard rules, applicable to all societies regulating the conditions of appointment, salaries security of tenure, leave and TA, Provident Fund, and cognate matters relating to the staff, but I am afraid very few societies have done any thing really tang ble in this matter In my opinion this requires immediate attention and settlement. While I am on the quest on of staff I wish to point out one important incidental aspect of the question. More often than not, works are not entrusted to the persons most fitted to execute them. So to say a round man is often placed in a square hole and vice versa This is certainly not conducive to eff cient work ng Especially with regard to jobs for which experience and expert knowledge are required only persons with the requisite expert knowledge or experience should be appointed.

(To be continued)

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Printed at the Coronation Press, 676, Chamaraja Road, Mysore, and Published by G. R. JOSYER.

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VOL. V No. 10] MONDAY 20—11—1944 [PRICE 0—1—6

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ALL INDIA CO-OPERATORS' DAY

(Continued from last issue)

Presiding over the celebrations of the All-India Co-operators' Day in Mysore, Mr. G. Krishnaswamy, B A., Managing Director, Mysore Silk Filatures, Ltd., further observed,

"The war has brought into existence many co-operative societies most of them probably consumers' societies, and our ideal of having a society for every village is being realised. All of them are rendering good and useful work While this should give us all joy, we must see to it that these societies do not become defunct, but survive after the war We must also keep one thing in view and that is, while it is necessary for the movement to expand and the societies to increase, there should not be rivalry—I mean rivalry of the unhealthy kind—as between them, and societies should not be allowed to crop up or come into existence merely for the sake of this rivalry.

While I am on the subject of consumers' societies I would like to emphasise one more thing. It is the necessity of having a central society, for each variety of co-operative societies, especially consumers' societies. Many of these societies are hard hit for want of necessary funds, and most of them are earning very little profits on the sale of food stuffs at controlled rates But still, they are carrying on and rendering useful service to the public despite all these handicaps. It is absolutely necessary to have a central organisation, say for each district, which can purchase food stuffs wholesale and supply them to the individual societies I am glad to hear from my friend Mr. Y. Sreenivasaiah that in Mysore a wholesale consumers' Co-operative Society has been recently brought into existence and registered The gentlemen responsible for this venture deserve all congratulations.

I have already taken up a good portion of your time and it is not possible for me to deal in this address with all the several kinds of co-operative societies we are having in Mysore State. I shall only mention some of the ways by which the movement can be rendered more beneficial to humanity.

The primary essential needs of a human being are (1) sufficient food to eat (2) sufficient clothing (3) a house to live in. Consumers' societies are catering to the needs of the people in regard to items 1 and 2 and though more requires to be done these are doing their work in a fairly satisfactory manner. Regarding the housing problem, House Building Societies have no doubt taken this up in a few places, but I feel that a good deal of work still requires to be done. A house to live in and shelter oneself is an essential need. The desire to possess a house of one's own is also inherent in every human being, be he rich or poor. The rich man has the necessary funds to construct a house for himself. The poor man however, unless he is helped by the co-operative societies, has not the where-withal to do so. The aim of the House Building Societies should be not to profiteer, but to enable the poor man to construct a house, and the instalments payable by him should be so adjusted as to be within the limits of his purse. I would even suggest that House Building Societies should construct model houses of their own of different types, and lease them out to proper and deserving people, with the stipulation that the house become the property of the tenant after a certain time The monthly instalments may be so arranged as to cover the cost incurred by the society plus a reasonable rate of interest. The building societies may augment their funds for this purpose by taking long term deposits. The number of House Building Societies should considerably increase so as to render assistance to the maximum number of people in the State.

In passing, I wish to touch briefly on credit societies. They are primarily intended to relieve indebtedness and encourage thrift. They have certainly not been brought into existence to create a greater indebtedness. But in practice this is actually what is happening. If we are to better our economic life, it is highly essential to set this right. Our credit societies should relieve only real indebtedness and create a habit of thrift. As every one of you is aware, most of the people are in the clutches of usurious money lenders. The co-operative Banks and credit societies should come to their help.

As I see it, there is very great scope for the co-operative movement in the post-war reconstruction period. Our societies can on the one side stretch a helping hand to the Agriculturist by financing him in his agricultural operations and

(Continued on page 7)

NATIONAL WAR FRONT

Weekly report of the activities of the National War Front in Kolar Gold Fields' Sanitary Board area, during the week ending with 3rd November 1944:

There were two meetings in the Rural area, one in Dodda Valagamathi village within the 4th Group on 28th October 1944 and another in Kavaranahalli village within the 7th Group on 31st October 1944. About 200 to 250 persons attended each meeting.

In the Mining area there were three meetings:—1. in front of the Robertsonpet Market on 29th October 1944, 2. in Balaghat Mines Lines on 31st November 1944 and 3. in Mysore Mines Chellappa Lines on 3rd November 1944 and about 400 to 500 persons attended each meeting.

The Rural Meetings were addressed by Mr. G. Muni Reddy in Telugu and the meetings in the Mining area were addressed by Mr. I. Balakrishnan in Tamil.

The subjects dealt with were:—

1. The progress of the War in all theatres.
2. Advance made by our Army in Burma.
3. Grand success of the Allied Nations in the second Front of Europe.

In every meeting an appeal was made to the public to freely allow the young and able bodied persons to join the army and the rich to help the civilian population in these hard times by their co-operation with the Government in all social welfare schemes.

VICE VERSA

A friend of the family was in the habit of teasing the six-year-old girl, and one day he finished his attack by saying, "I don't love you."

"Oh, but you've got to love me!" said the child.

"Why?"

"Because the Bible says that you must love them that hate you."

AYURVEDA

In the course of his Presidential Speech at the First All India Physicians' Conference held in Madras last week, Dr Jivraj Mehta offered the following sound advice to the allopathic medical men:

"I would also like to place another question before you What is going to be the attitude of this Body of Physicians towards Ayurvedic Medicine? Please do not fear that I intend by such a poser to put back the hands of the clock by a thousand years or more. But the fact remains that there is a large amount of knowledge in the ancient books of Ayurvedic Medical Science, much of it, alas, not even properly followed by its own so-called votaries. Our seers have made observations on most aspects of human life. What they have said on logic and philosophy still holds the field. It cannot, therefore, be that their observations on life processes, living organisms, animal life and plant-life, which are embodied in the books on Ayurveda would not, even in these days of great scientific progress, hold their own in many respects. It should be our function to encourage the study of these books, and to help all those who have taken up such study, and find out if they do not contain some observations which still baffle the modern scientist. I would further suggest that medical graduates might submit theses on their studies on Ayurveda for M.D. or Ph D. examinations; and that the study of the history of Ayurvedic medicine should be included in the history of medicine which forms a part of the examination for the degree of Doctor of Medicine. It is also a matter for consideration whether a Chair on Ayurvedic medicine could not be established in the medical colleges for post-graduate study and examination."

SANSKRIT CONFERENCE

A Conference of the Sanskrit Students of Karnataka was held at Melkote in a three day session from the 18th to 20th inst. Sri. T. B. V. Raghavacharier was Chairman of the Reception Committee, Mr. M. A. Srinivasan, B.A., Minister of Supplies, opened the Conference, and Vidwan Burli Srinivasachar of Belgaum presided over it. The session consisted of many interesting events and was well-attended.

The Rationalist.

Monday 20-11-1944.

COMMUNALISM

V

As a result of Maharani Lakshmammanni's single-minded purpose, and Pradhan Tirumal Rao's labours, H. H. Mummadi Krishnaraj Wadiyar was placed on the throne of Mysore on the 30th June 1799.

It may interest readers to know that the Mysore of that date was some-what different from the Mysore of the Sultanate. Of the old kingdom some provinces were below and others above the ghats. The whole of the new kingdom was on the table-land above the ghats, remarkably compact and with a strong frontier on every side, yielding a revenue of 13,74,076 pagodas.

It is understood that in Chikkadevaraja Wadiyar's time also the then State yielded 13,24,571 pagodas.

Incidentally, if we may harness old history to current history, we are informed that Oblapur from which the new Minister to Government is said to hail, was part of the previous Mysore State!

"The history of a country is the history of its great men," some one has said. So the Mysore of the 19th century owes its existence as a Hindu State to two great persons, a great man, and a great woman, Lakshmammanni and Tirumaliengar.

The relative contributions of the two towords that achievement may be inferred from the words addressed by Maharani Lakshmammanni to Tirumal Rao at Madras, on the 3rd June 1799; "We have understood everything from your letter sent with Jatavallabha Singriengar; you, living in a foreign country for 24 years, and suffering on our account and for the sake of patriotism, without caring for your troubles and wants, made zealous efforts which by the grace of Rangaratha have now borne fruit. What more can we say in a letter to such a servant and great friend of ours as you are?"

"The services of Tirumaliengar Iyanavaru in times of yore shrink into insignificance in the face of the good you have rendered to our State. By the grace of God your services have brought you fame and reputation as long as the sun and moon shall endure. In future we shall abide by your acts, and say nothing against them. It is impossible to express the fulness of our gratitude for your services by means of any letter."

This letter was sent to Tirumal Rao on the 3rd June on his informing her of the order of restoration of the Dynasty and of his appointment as Dewan. But soon after wire-pullers set to work, and got Lord Mornington to cancel the order appointing Tirumal Rao as Dewan, and to give it to Purniya, Tippu's Minister. Tirumal Rao however arrived at the British Camp near Seringapatam, and sought to meet Maharani Lakshmammanni. But Purnaiya got it prevented, Tirumal Rao being asked to return to Madras, and Lakshmammanni to Mysore, the new capital, for the Coronation!

Cardinal Wolsey exclaimed "Put not your trust in Princes." But Maharani Lakshmammanni, being a Princess and not a Prince, did try to keep her word. She repeatedly pressed the claim of Tirumal Rao on the British authorities.

In a letter to Colonel Close, the Senior Resident, possibly the man whose name is borne by the present Closepet, she said. "You know that Hyder Naik, a servant of this State, committed treason and oppressed our King. You are truthful, just and brave. So you restored the kingdom and thereby made all the people happy. The Company's fame and high sense of justice as well as your great reputation has widely spread throughout the lands between the four Oceans. But we who are claimants to the State, those

that worked hard, and our own people were left out of consideration People who took no part in the cause of the State and who served the late Government were entrusted with high offices, and we are obliged to receive from them what is necessary for our maintenance. We therefore think that misfortune has not left us yet!"

But nothing availed. And in 1810 this istoric and brilliant woman passed away. Tirumal Rao, for all his services to Mysore, ad to remain an exile in Madras!

But his contribution to the Mysore Dynasty as not yet over.

In 1813 serious misunderstanding arose etween H. H. Mummadi Krishnaraja Wadiar and Sir Arthur Cole, the British Resident. The Resident supported complaints against he Maharaja's Government and it was pprehended that the British might annex he kingdom wholly or in part.

So the Maharaja wrote urgently to Tirumal Rao, "People are working here to prejudice he Resident Saheb against us, and thereby ause harm to our Government. Try to so arrange the matters that no one should nterfere with our administration, as long as t is conducted in a manner consistent with he interests of both the company and ourselves. Reply soon. Sri Krishna."

Tirmal Rao sought to intercede with the Governor under whom the Resident worked. The Governor asked for a specific written complaint. The Resident also went to Madras, and attempted in various ways to annex Mysore to the Company's territory, or t next at least Chitrabalgoda set apart for the share of the Mahrattas However, Tirumal Rao's influence prevailed, and on 2nd July 1813 the Madras Government issued to the Resident at Mysore instructions to "endeavour to guide the Raja by advice and admonition, delivered in a private and conciliatory manner."

The Maharaja made the following acknowledgment to Tirumal Rao. "You have served in such a way as would excel the services that men do under our direct supervision. We are highly pleased with you as being the acquisition of our ancestors, and have sent you Killat and Veelya as a token of respect. Accept them and write about further particulars. Exercise in palace affairs such care as even exceed what you have hitherto shown."

Some one speaks of "selling a Kingdom for a mess of pottage." Krishnarja Wadiyar was wiser He just sent Veelya to Tirumal Rao in return for the kingdom which was saved to him!

Pradhan Tirumal Rao died next year, in 1815 He was the architect who restored the ruined edifice of the Hindu State and set it upon its career of prosperity. Its foundations were strengthened with the bones of most of his kinsmen and kinswomen, and cemented with their blood!

Patriotism did not demand that he should undergo such terrible hardship and harrowing misfortune. His country was there in any case, and he could have served under Tippu like Purniah and prospered. But his political righteousness and manly chivalry drove him into exile and heroic endeavour, and he became the instrument of Destiny!

We do not grieve that he got nothing out of it, no titles, or jahagirs, or memorials. He exemplified the tenet of the Gita,

"Karmanyevadhikaraste
Ma phaleshu kadachana!"

meaning, 'Your duty is but to strive, and not to covet the fruits'

At a time when the State's fate hung in the balance, he and his fellow Brahmins risked all, as the Emperor Sibi cut his body to be placed in the balance at a time of test! The State is now "safe for democracy", and it is sought to discredit and victimise Brahmins, both as a class and as individuals.

We have delved into the secret and forgotten chapters of history at some length,

(*Continued on page 8*)

THE DRUM OF PROPAGANDA AND THE GENERAL ELECTIONS

(By T. S. Rajagopal Iyengar, Esq., M.A., LL.B.,)

Now that the General Elections are fast nearing, the different Political Parties in the State are getting themselves into colour. After all, the party is based on votes and the votes are directed by hopes and fears, fancied or real. Their hopes and fears are aroused and stimulated by propaganda. The drum of propaganda is to be beaten and whoever beats it loudest will be the most successful in the elections.

The Muslim League have separate electorates and the Depressed Classes have reservation of seats. Neither need bother much with propaganda, election issue, party ticket, party fund, party press, local party organisations and the like. They come on communal tickets and they are assured of their seats. The revived Peoples' Party does not need so much a following either in the Legislature or in the country, as it feels that the few who are within are enough to safeguard the interest of the Backward Classes in services. The State Hindu Mahasabha wakes up from the slumber only when and if the Pakistan issue penetrates into the State. Then remains the Nationalist Party and the Mysore Congress. The Nationalist Party has to start everything afresh. Since Mass Contact is one of its objectives, it will certainly go to the villages and explain its aims and objects. But the Congress has some initial advantage. It does not want to reason the intricate and unexciting economic problems to the massess. It knows that the audience would get fidgety and consequently he would lose the vote. The congress leader would say that the Government should have done this, done that, that it has miserably failed, that people are unnecessarily harassed etc. The rank and file, unable to follow even the little argument of the leader, catch the catchwords and abuses and would begin the drum of propaganda. Is it not said that the public men are never really in favour with the public except for a short period before they are returned to power. When the summit is gained the reaction sets in and the popular man who has assumed power almost immediately finds himself battling with hostile currents, which will finally submerge him. Hence the conclusion that Government hardly ever, and opposition almost always, represent the majority in the country and that a Minister is never so little in favour as when he is in power.

Thus, their technique is simple. They first create a dissatisfaction in the people, excite their fears and then pose as their only deliverers. The votes are directed by hopes and fears, fancied or real. Their hopes and fears are aroused and stimulated by propaganda. The drum of propaganda is loudly beaten. 'Repeat a falsehood long enough and many will believe you'—is the Nazi method, and that they know. One cannot fool all the people all the time, but if you beat the drum long and loud enough, many will, for a time at least, take you at the face value of your assertions. 'A noisy man is always in the right and a positive man can seldom be found right.' Did not the Mysore Congress Parliamentary Board, immediately after the president's elections, during the last Bangalore City Municipal Elections, declare that the man they had nominated for the Vice-president did not vote for the Congress candidate for the President and hence he should not be voted for. Was he not thus deprived of his chance and publicly ridiculed. Because a lie was repeated a hundred times, people believed it for a time. But only the case wherein the ballot papers were opened, revealed that he had really voted for the Congress candidate and that some other ardent follower had shed crocodile tears.

The Mysore Congress, during the last elections began its propaganda by saying that Responsible Government was its immediate aim, that nothing short of it would be accepted, that no act of the Government was good or praiseworthy and that Government were the enemies of the people. Abuse would have for its consequence arrest, jail going became a fashion Thus a dissatisfaction was created in the public, their fears excited false hopes given and they posed themselves as the only deliverers of the masses. Jail going naturally attracted the innocent mass. Thus, the votes were directed by hopes and fears, fancied or real. It was under such an atmosphere that the last general elections were held.

But one cannot beat the drum of false propaganda for all times. Now the tactic is changed. They have alao understood that such a policy would never bring them office or position. Responsible Government is changed to Responsive Government —but they say it is for the time being. The Institu-

(Continued from page 2)

by helping him to market his produce This will free him from the clutches of the middlemen, and enable him to lead a prosperous life Our Societies can also be of service to the industrialist as well If the industrialist is assured of a good and regular supply of his raw material, he will be rid of a great worry The co operative societies can very well take up this line, and be of service to him The societies can also apart from and in addition to their normal activities take up commercial ventures like (a) running a dairy farm (b) Arecanut and cardomom industry (c) Furniture making (d) coir making etc These small commercial ventures can very well be run on co-operative lines Such ventures will not only be remunerative, but benefit considerably the economic life of the country As it is, such undertakings are often pursued by individuals with insufficient financial and other backings, and with no proper facilities for the marketting of their products They are often dependent on a middleman for sale of their products. I dare say if the co operative movement should be harnessed to such commercial scheme also, it would result in a betterment of the economic life of the people, and the curse of a profiteering middleman who fattens not only on the primary producer, but also on the consumer, would be avoided.

These are only some of the ways by which we co-operators can take a leading part in the post-war reconstruction of our country—If we all put our heads together, we can devise innumerable other ways, by which the co-operative movement can be harnessed for the planning and execution of schemes for bettering the economic life of our country. To inaugurate and successfully put into execution such plans the societies should necessarily have adequate finance It is here that co-operative banks can very well come into the picture. The Central and District Co-operative Banks finance the individual societies taking up such schemes. To enable them to do so, Government may keep long term deposits in Central Banks at low rates of interest. If this is not possible, debentures guaranteed by Government may be issued. If all this is done in a systematic manner, our State which, as it is, is already an example to other provinces, will certainly be a model one. I would however like to state that merely having conferenes and passing resolutions will not help us in any way. We have to act and work hard, forgetting our small differences. As Swami Vivekanand often stressed "Awake, Arise and stop not till the goal is reached," so let us all with our minds set on God, and hands to the plough take up and go ahead with the plans for the betterment of the economic life of the people.

Before I conclude, I wish to offer on behalf of you all our grateful thanks to the Government of our beloved Highness the Maharaja of Mysore for the sympathy and care with which they have fostered and developed the co-operative movement in our State. The co-operative movement owes also a deep debt of gratitude to His late Highness the Yuvaraja who throughout his life time evinced a very keen interest in the movement."

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(*Continued from page 5*)

not in a spirit of whining, not with the object of laying claims to special favours. We are philosophical enough not to be abashed by the present fate of the Brahmins. After all both States and communities are moulded by Destiny. One sees these things, with a long view and with trust in God.

We said in the preamble to these writings, "Brahmins have never claimed to be heaven-born, and they have never kept any one in enforced slavery. They have not monopolised all the wealth, nor appropriated all the lands, nor captured all the commerce of the State. They have never prevented any non-Brahmin from getting into Government service, nor prevented any non-Brahmin from rising to the highest pinnacle."

If the people of Mysore are proud of its being a Hindu State, some credit for it is due to the Brahmin Community. But that, despite it, a number of persons in public life or holding public office should deride and revile Brahmins and develop anti-Brahminism into a religious creed, is unjust, ignoble, and degrading. It is unmerited, and Brahmins have no reason to be ashamed.

For the rest, what evil they may have to bear in the present or in the future cannot exceed what they have borne in the past. But the infliction of unmerited suffering on them is not a thing that anybody need be proud of or should gloat over. And God, we hope will temper the wind for the shorn lamb!

Editor

(*Continued from page 6*)

tion that rejected a seat then in the food council has now accepted a seat on the labour board of K G F. Interviews are prayed for. Indeed, it a welcome sign that they are coming to constitutional methods. But have they not thought other ways of propaganda? Yes. To give one two instances, did they not beat the drum when some bills were defeated in the Assembly, during the last session, that it was they who got them defeated. Did not they sponsor or support resolution that instead of the system of obtaining written declarations from raiyats, etc., arrangements be made to make the Patel the master the situation giving final powers to him? This enough for good propaganda.

As to what they should do in the Assembly and the council, it will have been decided beforehand by extraneous bodies. What sort of reason is that in which the determination precedes the discussion in which one set of men deliberate, and another decide, and where those who form the conclusion are away from those who hear the arguments. Certainly, it ought to be the happiness and glory of a representative to live in the strictest union, the closest correspondence and the most unreserved communication with his party. Their wishes ought to have great weight with him, their opinion, high respect and their business unremitted attention. But the party, who sit in the Assembly and in the council, must deliberate and decide for themselves.

It is no use building up arguments for anything and everything. The Congress press, which at one breath pleads for responsive Government consisting of popular ministers, at another breath eulogises the appointment of an outsider as Minister. The Drum of Propaganda could be directed in any direction. And against this it is our duty to put the people on their guard.

Printed at the Coronation Press, 676, Chamaraja Road, Mysore, and Published by G. R. JOSYER.

Registered No. M. 4335

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

Vol. V No. 11] MONDAY 27—11—1944 [PRICE 0—1—6

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THE MYSORE CIVIL SERVICE

An Esteemed Correspondent writes,

The competitive examination for this service was instituted in the year 1892. When the administration of the State was given back to the Ruling Family in 1881 the officers recruited in the days of the Mysore Commission continued in the service of the State. Mr. T R A. Thumboo Chetty, the doyen of these was Councillor and Chief Judge and many a time officiated as Dewan. Five others viz. Mr. C. Rangacharlu, Sir Sheshadri Iyer, Sir P. N. Krishnamurti, and Messrs. V. P. Madhava Rao and T. Ananda Rao were Dewans successively from 1881 to 1912. In the junior ranks there were not equally good men and it was found in 1891 that there were not suitable men to be entrusted with the charges of Districts. For the purpose of attracting competent men a stiff competitive examination, then open to all Indians, was instituted in 1892 as stated above. Though the first and second places in that Examination went to Non-Mysoreans, it is to be remembered that an out-and-out Mysorean, the late Mr. M. Shama Rao, M A., who was not fresh from the College and had some years of service in the Education Department to his credit stood third being bracketted with the late Mr. C. Hanumanta Rao, a Non-Mysorean who was as brilliant as the successful candidates and later passed the Madras examination and entered the Provincial Service there.

Has the state of things recurred after the lapse of about fifty years and is there now a dearth of competent men in Mysore Service fit for higher posts? From what has been occurring since about 2 years, the answer will have to be 'Yes'. In fill-up a minister's place vacated by a member of the Mysore Civil Service 2 junior officers of that service were pitchforked over the heads of their seniors, in March 1943 or thereabouts. Later a retired Indian judge of the Madras High Court was brought in as our Chief Justice. Had an European been brought there would have been some justification as this seems to have been insisted upon as one of the conditions for the Rendition of the Civil and Military Station of Bangalore. When in July last the place of a Judge of our High Court fell vacant it was given to an outsider. Such appointments in the Judicial Department are not only a reflection on those in service but also on members of the bar. Lastly there is the supercession of the very ministers who were appointed about March 1943, and the importation of an I.C.S Officer from outside. Is this stultification creditable? Cannot the efficiency of an Officer who has worked in various capacities for about 25 years be correctly gauged? What is it that has been done in the short period of about 1½ years which now has brought on officers, considered so efficient as to be put over the head of their seniors, the verdict of 'tried and found wanting'. In 1916 when an I.C.S. Officer was brought in as Councillor he was not put above the Councillor already in service. The efficiency of the imported man is not the criterion. The question is, are there not competent men in Mysore now and is the Mysore Civil Service so weak as to require to be reinforced by I.C.S. "steel-frame"? My answer is an emphatic 'There are and No'.

If the Paramount Power had anything to do with these matters it is quite a different story and I cannot deal with it. If the responsibility is local the sooner such departures from safe principles are given up the better it will be.

One word to my friends in the Mysore Civ Service. The days of Ma-Bap Government when Government Officers were looked upon as the repositories of all wisdom and non-officials were non-entities are gone, never to come back. There is talent in non-officials also and there is an insistent demand for their association with Government. This demand is being met and may have to be met in a greater measure also. The days may not be far off when the members of Government will all be outside the cadre of the Permanent Services and the members of such services will have to be content with a Deputy Commissioner's place or that of the Head of a Department.

A RETIRED OFFICER.

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	**ಗಾಯತ್ರೀ ರಾಮಾಯಣ**	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

ANOTHER VIEW

By the late Rajadharmapravcena T. R. A. Thumboo Chetty, C.I.E., Chief Judge and Ag. Dewan of Mysore:

'*Mysore for Mysoreans*' is a natural, nay plausible, cry, raised with the best of motives. But it must, at the same time, be remembered that the so-called Mysoreans, the real natives of the soil, have not yet come to the front and are still in the back-ground. The aborigines are mere agriculturists or traders, and the educated among them are few and far between. Those who, about the time of the fall of Seringapatam, were prominent in official or non-official positions, including Dewan Purniah, migrated to Mysore from Coimbatore and other places in the Madras Presidency and, after some stay here, acquired a sort of domicile, mixed themselves with the real Mysoreans by contracting alliances etc, and assumed the designation of Mysoreans. The Madrassees, too, have been doing the same.

Many of the Brahmins and Mussalmans now in Mysore are not *real* Mysoreans, but outsiders whom circumstances compelled to come to, and settle in Mysore. While such is the case, there was no just reason to find fault with the importation at times from Madras, Coorg and other places into Mysore of men of culture and learning to aid the Mysore administration, as the introduction of superior intellectual life exercised a most powerful and salutary influence on the Mysoreans in general, and gave a healthy tone to the service. The Madrassees, engrafted as it were on Mysoreans, with the training and experience they had obtained under a thorough British Administration, may be regarded as the 'light' and 'salt' of the Mysore Service, and the effect produced thereby was never more splendid than in the *regime* subsequent to the Rendition and prior to the termination of the Regency. There was not in Mysore, in 1867, before my appointment as Judicial Commissioner's Head Sheristedar, any who had passed the Judicial Tests, and this was one reason why I was selected to the exclusion of the Mysoreans; but now there is, in this State, an *esprit de corps* of Graduates and Masters in Arts, Science and Law, who are certainly entitled to preferential consideration in the matter of appointments. But as salt savours every thing, the infusion occasionally of foreign element and talent is, for obvious reasons, essential to give both moral and intellectual strength and efficiency to the administration and to raise it to a transcendent pitch.

There is another point of view in which the principle of exclusion in Mysore of outsiders may be shown to be unsound and unjustifiable. The last Census Report shows that, during the decade preceding the enumeration of 1901, there were 281,586 immigrants and 132,342 emigrants. Of the former, 151,504, or nearly 54 per cent, were actual workers for wages, whose employment, the Census Commissioner admits, was beneficial to the Province, leaving 130,092 immigrants as against whom there were 132,342 emigrants, almost the same number who went out of Mysore to earn their livelihood in Madras and other places in British India. The advantages accruing from immigration and emigration being thus reciprocal, it is certainly not a matter for discontentment. Supposing the position is reversed, and there is a disposition to exclude Mysoreans from Madras and other Presidencies, and to compel them to seek employment in their own birthplace, the result will certainly not be to their advantage. Such an exclusion of strangers is not likely to take place under any civilized administration, which, in public interest, must tolerate voluntary immigration as well as emigration and endeavour to encourage and secure for its service men of the best talent and of first rate abilities without reference to caste, creed or nationality.

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Chamaraja Road, Mysore.

The Rationalist.

Monday 27-11-1944.

ECONOMIC PLANNING

When God gave intelligence to man it was like giving a basket of snakes to a snake-charmer, or presenting a Pandora's box which on opening would let loose a number of evils. It promotes thoughts, awakens desires, and inspires dreams which are too often impracticable, and rarely an unmixed blessing. Catch-words and pet phrases are let loose on a gullible, unsuspecting and receptive world. Instead of smoothening world-affairs, they arouse clashes and conflagrations, in the ashes of which many a fond hope lies buried.

Men and women placed high in the world's esteem let loose opinions which purport to be wise and beneficial, but which often mean little or nothing. Mahatma Gandhi in a personal message recently,—not an ambiguous message sent by Mr. Secretary Pyarelal and taken as a certificate of approval coming from the fountain head,—says, "Untouchability should be rooted out. Hindus and Muslims should live as brothers. Men and women should be leading a regulated life. Disparity between the rich and poor should disappear. The drink evil and gambling should be abolished," and so on.

We think Mahatma Gandhi himself is not easily touchable, or approachable. He is protected by a Seigfreid Line of Dr. Roy or Mrs. Sarojini or Desai or Pyarelal.—Princes Darashiko and Murad and Aurangzeb were brothers. Pandavas and Kowravas were brothers. Arjuna and Karna were brothers. And Ravana and Vibheeshana were brothers.—What is the regulated life of men and women? Regulated by whom? By a Government? By a Party Leader? By exigencies of the day? By a religious Preceptor?—Disparity between the rich and poor has disappeared among birds. There is no disparity among crows and sparrows, cuckoos and nightingales. But among men, it only disappears when the rich man loses his money by theft, cheating, races, or bad investment, and becomes poor; or the poor man becomes rich by lucky investments or war-profiteering. Otherwise it continues as much at Wardha or Adyar or Bolpur, as at Los Angelos, Monte Carlo, or Westminister Palace. And so long as drinking enlivens, and gambling excites, and both provide very good revenue, there will be no abolition of them.

Then Mrs. Roosevelt, a four times President's wife for the first time in history, and spokes-woman of America, declares, "I hope that women in the United Nations will take their part in the policy-making posts. The women and men should work together, and I hope they would be allowed to do so."

Is Mrs. Roosevelt not working with President Roosevelt now? Does she desire to be made Vice-President and oust Wallace or his successor? Is not Madame Chiang working with the Marshal now? Should she be made to oust her brother Soong, or cousin Kung, from their policy-making posts? Would Mrs. Churchill be better-placed as Mrs. Churchill, or as the substitute of Eden?

Messrs. Churchill and Roosevelt speak of "the Big Three policing the world and maintaining world peace after the war," as though the rest of the world are just sheep which the three shepherds could check with their sticks from straying!

A recent visitor, a British Indian minor politician, spoke of a "world federation of

free nations" and "India being destined to be free," while in fact England has no go but to hold her imperial possessions in a bear's-hug, and America is slowly over-running all countries, and Japan is on the watch to pounce wherever possible!

And many a local politician, eager to grab power and feather his nest, talks glibly of "Sovereignty of the People," "Responsible Ministry," "Elected Presidents," and "Freedom being birthright", and allying misleading propaganda with hustling electioneering tactics, seeks to secure lucrative office and ride rough-shod over the public. The Nazis did so, the Fascists did so, the Communists did so, and all are leaving the world much worse than it was.

The youngest and most recent of these catch-words that are held out to dazzle the public are "Economic Planning." Some of the millionaires of the North with a morbid taste for money trotted out a 20,000 crore Economic Planning scheme for the whole of India. That set the ball rolling, and now the world is being dinned with local economic planning schemes involving fabulous amounts, and purporting to convert all the Provinces into so many Utopias!

This is rather a sombre introduction, we are afraid, to our review of a thoughtful and well-meaning publication before us, on "Economic Planning for Mysore" by Professor V. L. D'Souza, and Mr. S. Lakshminarasimhan, M.A., Lecturer in Economics, Mysore University.

(To be continued)

Editor.

MEAT-EATERS BAD SINGERS

A scientist maintains that eating meat has a harmful effect on vocal chords. Britons, he says, eat more meat than most other nationalities, and good singing voices are therefore rare. The Italians eat little meat—their diet consists chiefly of vegetables and cereals—and Italy is full of fine singing voices. As a further proof he mentions that all song birds are vegetarians; carnivorous birds such as vultures, eagles, hawks, can only utter harsh croaking noises!

THE WONDER OF THE EAR

It has long been stated that the sense of balance is situated in the ear, and that sudden deafness means sudden loss of balance. A famous British ear specialist has discovered that there is situated in the ear a far more miraculous power than that of balance alone—the power to find one's way unerringly, however distant from home one may be. It is the seat of the "homing" instinct we know to be possessed by dogs, cats and pigeons, by elephants seeking their last burial grounds. While animals could not survive unless they exercised this "compass" sense, human beings have largely lost it through disuse. In humans this living "compass" is less than the size of a pea and always found in the ear.

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The total population of these islands in 1939 amounted to 16,000,303—comparable with that of Egypt. Of these, the island of Luzon had a population of 7,374,798 and Mindanao a population of 1,828,071.

The chief product of the Philippines is rice In 1939, 2,464,600 metric tons of rice were grown. Rubber is another important commodity. In 1938, the acreage under rubber cultivation amounted to 9,500. The islands rank fifth in the world's sugar production. They also produce nearly all the world's true hemp. The chief mineral wealth of the archipelago depends on gold, silver, copper, iron ore, chrome ore, manganese ore and coal. The attitude of the Japanese towards the economic development of the Philippines was outlined on August 22, by the Military Advisor for the Philippines in the following words: "The economic policy of this area must be based chiefly on the provision of material for war industries."

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" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

Gospel No. 7 Each of the three verities (Isvara, nit and achit) has four aspects, namely (a) ಸ್ವರೂಪ-essential nature, (b) ಸ್ವರೂಪನಿರೂಪಕಧರ್ಮ—essence nting or determining attributes which identify he thing, (c) ನಿರೂಪಿತಸ್ವರೂಪವಿಶೇಷಣ—other attributes of the identified thing, (d) ವ್ಯಾಪಾರ—action

Iswara—(a) ಸ್ವರೂಪ—Self existing or Eternal, Self uminous, Infinite one, delightful or blissful unouched by any impurity, (b) ಸ್ವರೂಪನಿರೂಪಕಧರ್ಮ—Self existence or Eternality, Self luminousness, Infiniteness, Delightfulness or blissfulness, Pureness (c) ನಿರೂಪಿತಸ್ವರೂಪವಿಶೇಷಣ—Hosts of amiable attributes such as intelligence, power etc His all-ranscendent forms which make manifest His Essence and Attributes. (*Note* —The thing so identified will be in the form of ವಿಥುನ—Lady and Lord nseparably cemented. To this couple all the chetanas and the entire category of non intelligents in His two sovereignties of Hila Vibhuti (nether worlds) and Nitya-Vibhuti (Vaikuntam) are subordinate as these are His body and He is the Soul of them all. (d) ವ್ಯಾಪಾರ—His all Evolution, Preservation and Dissolution undertaken as an outlet of his enjoyment, His gift of salvation (Moksha) The cause for declaring this couple, each of equal eminence always as each giving eminence to the other, is His being the Sovereign Consort of Sri Perna-piratti) and Her being the Queen Consort of Him. Activity of Piratti other than that of Lord (Emberuman)—Mistress-ship over the eternals in directing their services to the Lord. Agency or intermediaryship in obtaining to the chetana the Grace of the Lord Extra activity of the Lord—Penal Sovereignty and being the means to the chetana for obtaining salvation (ಉಪಾಯತ್ವಂ).

Chetana or chit—(a) Self existent or eternal, self luminous, delightful or blissful, pure and spiritually atomic (b) Self existence or eternality, self-luminousness, delightfulness or blissfulness, purity and being spiritually atomic. (c) Subordination or disposability for His purpose. being His body; and hosts of attributes such as intelligence, etc. (d) Service to Him arising from love generated by experience or enjoyment.

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Aprakrita—(a) Productive of knowledge (b) Being productive of knowledge (c) Disposability for His purpose, being His body (d) Taking shape according to the will and for the sake of God alone.

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GROWTH OF MEDICINE

Addressing a large gathering of medical men and women on "Modern Trends in Medical Education" at a meeting held at Madras, last week, Professor Sigerist, Director, Institute of Medicine, John Hopkins University, Baltimore, and member of the Foreign Medical Experts' mission, said that to understand modern trends in medicine, one must look at it from the historical point of view. The purpose of medical education was to train up an ideal physician. Prof. Sigerist traced the history of medical profession from the time of Hippocrates when physicians were in the position of craftsmen and were paid by the State to the 19th century when they were accepted by the Universities and trained at the bedside of the patients.

Continuing, Prof. Sigerist said that the industrial revolution had resulted in more and more people becoming wage earners. Most of the people were dependent on a market over which they had no control and did not know what would happen the next day. It was to combat this and to bring social security that many countries today had introduced social insurance. Even for an agricultural country like India social insurance was essential. In future everyone, rich or poor, irrespective of caste or creed should have all that medical science could give. A densely populated country like India with a very poor income had many difficulties to face. The cost of production of medicine had increased beyond the purchasing power of the population with the result that even in the most economically developed countries like United States large sections of population went without medical attention.

Medicine which was once considered as the art of healing is now considered as the art of restoration and promotion of good health. Everyone should take care of his health himself. People must be willing to accept scientific medicine and co-operate with doctors. A broad general education was essential. In Russia the response to health education was good because it was part of the general programme of education of citizens. People should develop a positive attitude towards health. The joy of feeling that they are the masters of their mental and physical faculties was essential. He said that although the promotion of health meant the prevention of diseases, yet there were certain specific diseases which should be guarded against. For example there were the communicable diseases which were a menace to society.

There were certain groups of people in every society who were physiologically and socially in danger. A programme of pre-natal and post-natal care was essential for the protection of mothers who were exposed to physiological danger. Prof. Sigerist said that he had great admiration for the women doctors in India who had carried out this task in villages under very difficult circumstances. The industrial workers are socially in danger due to the nature of their work. Whatever safety measures are needed should be taken. Apart from the promotion and maintenance of public health, the most important thing that he would like to lay emphasis on was the rehabilitation of patients. They must be made useful members of society.

Referring to present conditions, he said that medicine had become more and more a co-operative practice and said that men were in need of medical centres with technical, hospital and nursing facilities. Our task is to prepare doctors who are not mere bone setters but who would prevent disease, restore health, and rehabilitate patients. If a doctor is to be an educator of public health he should be familiar with the social and economic structure of the district in which he is working. Prof. Sigerist said that the old practice of patients going to the doctor when they became ill should go. On the other hand doctors should go to the people and advise them as to how they should maintain health and prevent disease. Nurses and technicians should be organised to work hand in hand. We must find out the real cause of the breakdown of man's health and see whether it is due to poverty or some other social cause.

Prof. Sigerist stressed the need for bringing social science into the curriculum of medicine and said that the sociology of medicine and historic approach to the problems were essential. He wished that sociology of medicine would be developed and said that students should work at least two months in the field. He pointed out the case of Yugoslavia where students worked for a year in the villages and also the case of Russia where students were compelled to work for three years in rural areas. This brought a number of students together and widened their experience.

THE ELGIN FOUNTAIN

AN OBITUARY

"You must say something about the dismantling of the Elgin Fountain" said a leading member of the Bar some time ago.

Mark Antony, when he came to speak over Julius Caesar's body, declared "I come to bury Caesar, not to praise him." We intend niether to bury nor to praise. But we are tempted to say that the destruction or removal of commemorative monuments does not look well in the eyes of the Indian public.

But then some one will retort, "Did not the Madras public remove the Munro Statue, and the Lahore public remove the Lawrence Statue?" They were removed because they were a standing insult to the people's national sentiment.

The Elgin Fountain, we find, was built to commemorate the Viceroy who gave sanction to the succession of H. H. the late Maharaja. The following letter from him announcing that sanction might be read with interest:

"My honoured and valued friend,—At the time when the melancholy death of His Highness Maharajah Sri Chamarajendra Wadeyar Bahadur, G.C.S.I., Your Highness' father, occurred in Calcutta, I conveyed at once to Her Highness, your mother, as well as to yourself the sincere sympathy which was felt both here and in England with His Highness' family in consequence of so untoward a catastrophe. I have already made known the approval given by the Government of India to your succession to the Chiefship of the Mysore State. I now formally confirm that approval, and assure you that, if you are fitted by character and ability when you are qualified by age to assume so high and honourable a position, you will be entrusted with the ruling powers so well discharged by your father. A grave responsibility devolves meanwhile upon the British Government in supervising your own education and the provisional Government of the Mysore State, and this is a matter to which I have devoted anxious thought. Happily, the present circumstances are auspicious. A fitting central authority must be provided during Your Highness' minority. The Government of India, by conferring upon Her Highness Maharani Vanivilas, C.I., the dignity and position of Regent of the Mysore State, mark, in a special manner, their confidence that they will find in Her Highness, in the Minister who has ably filled the difficult post of Dewan, and in the experienced officials who may be associated with him, the means of continuing under their own special care a system of administration which has stood with success the test of time.

"I will, in conclusion assure Your Highness and, through you, Her Highness the Maharani that the Government of India will continue to watch over your interests and those of the Mysore State with a jealous regard for the welfare of both.

"Your Highness will ever find in the Resident a friend and adviser at hand who possesses the confidence of my Government, and whose help will be at the service of the Mysore State. My endeavour will be to secure the continued prosperity of the State. I sincerely trust that Your Highness may prove worthy to fill the place of your lamented father, whose untimely removal I cannot cease to deplore. I desire to express the high consideration which I entertain for Your Highness and to subscribe myself Your Highness's sincere friend, Elgin, *Viceroy and Governor-General of India*—Fort William, the 25th January 1895."

But we have to admit that, as in the story of the wolf and the lamb, though this Lord Elgin did not merit discourtesy at our hands, his grand-father was guilty of having despoiled the great Parthenon, or Temple of Minerva, in Athens, and removing its beautiful marble carvings to the British Museum. They are famous now as the Elgin Marbles.

What does the Bible say about the sins of the father being visited on the son and grandson?

So it is perhaps the grand-father's desecration of the Temple of Minerva in Athens which is having its nemesis in the removal of the grand-son's monument in Mysore. We think the family have got off cheaply. And the Elgin Marbles remain in the British Museum!

Ed.

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

The Rationalist.

Monday 4-12-1944.

ECONOMIC PLANNING

II

In the brochure before us, the authors assume certain figures as portraying the economic condition of the people in 1946, and offer a 15 year plan for reaching a higher standard of economic well-being.

The population of the State in 1946 is taken as 77 lakhs; the average income of each person is assumed to be Rs. 57 at pre-war prices, or Rs. 90 at the 1946 prices, and the total national income of the State is estimated at Rs. 69 crores, made up of Rs. 42 crores from agriculture and live-stock, Rs. 13½ crores from manufactures, and Rs. 13½ crores from services and other sources.

We are abashed to hear of a Rs. 42 crores' agricultural income. To assume the income of each villager to be Rs. 90 a year, and multiply it by the total number of agriculturists in the State, is a dangerous method of arriving at truth.

The land revenue of the State is about Rs. 1 crore and 8 lakhs. It would be a grave charge against the Survey Department if it has fixed the Government's share of the agricultural income at only Rs. 1 crore and odd out of a total of 42 crores. It hasn't done so in fact. For instance the land revenue from wet lands is about Rs. 50 lakhs. The production of paddy is said to be 45 lakhs of pallas, the value of which would be about Rs. 4 crores. This would mean a tax of 12½ per cent on the production. On this basis the total agricultural income of the State might be said to be Rs. 10 or 12 crores, which is about ¼th of the figure assumed by the authors of the Planning Scheme.

It cannot be difficult for them to make a test survey of one or two villages, and find out the relation of taxation to out-put, so that Government may not develop the impression that the present assessment is too low, and hasten to increase it by a fiat issued under the Defence of Mysore Rules.!

The average income of Rs. 90 per head is not the average income of each member of a village family. If it were, each family of five in our villages should be getting an income of Rs. 450 per year. It is by no means so.

To take the incomes of the Kuppusami Naidus, and Shivarams, and Lokurs and Perumal Chettys, and Acharyas, and clubbing them with those of the villagers, to arrive at what is called the average income per head of population is a formula of statistics which ought to be given up by those who wish to arrive at real truths.

However, assuming the 1946 income to be 69 crores the authors desire to see the agricultural income increased by 100 per cent, manufacturing income 3½ times, and that from the other sources by 200 per cent. Thus by 1960 they visualise an income of Rs. 80 crores from agriculture, Rs. 60 crores from manufactures, and Rs. 40 crores from services.

The purpose of so much money would be to provide a diet of 2800 calories per day for each man and woman, clothing of 30 yards per head, and 100 sq. feet of living room per person.

To provide these requirements the production of paddy which is 45 lakhs of pallas

" Economic Planning For Mysore " by Prof. V. L. D.Souza, B.A., B. Com, (Lond.), and Mr. S. Lakshmi-narasimhan, M.A., Lecturer, Mysore University.

should be increased to 70 lakhs, pulses costing Rs. 50 lakhs now being imported from outside should be grown within the State, 50,000 acres should be brought under wheat, the production of ragi and jola should be increased by 20 and 15 per cent. The area under sugar-cane should be increased from 50,000 acres to 70,000 acres, and that under Oil seeds should be doubled. The area under Cotton is 82,000 acres producing 12,000 bales, and it should be increased four times.

At present 50 river-channels 1605 miles long irrigate 2,53,440 acres, 23,124 major and minor tanks irrigate 5,57,503 acres, and 40,000 wells irrigate 80,000 acres. The authors suggest the increase under channel irrigation of 5,00,000 acres.

The occupied land in the State is held by 11,17,546 persons. 6,80,000 of them are of less than 5 acres, and 4,19,000 are of 5 to 50 acres. The authors hold that the smaller holdings are uneconomical, that no holding should be of less than 7½ acres, and that Government should prevent sub-division of land by law.

We think that Government would err if it did so. No ryot can cultivate more than 2 or 5 acres of wet land. To promote large holdings would only increase the landless classes in the State, and reduce them into labourers.

The authors plan for the provision of ½ a lb. of milk per head per day. This would mean 150 crores of pounds of milk per year. The present production of milk in the State is estimated to be 60 crores of pounds. This has to be increased 2½ times by bettering the condition of the State's cattle by improved breeding and feeding.

(To be continued)

Editor.

DEBTS NOT RELIGION

"Parson," exclaimed Ephraim, I'se got 'ligion, I tell you."

"That's fine, brother! You are going to lay aside all sin?"

"Yes, suh."

"You're going to church?"

"Yes, suh."

"You're going to care for the widows?

"Yes, suh."

"Are you going to pay your debts?"

"Suh? Dat ain't 'ligion. Dat's business."

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TRUTHFUL BUT CUTE

A shopkeeper was giving away toy balloons to Christmas customers, and one little fellow asked if he might have two

"Sorry," he was told, "but we only give one balloon to each boy. Have you a brother at home?"

The youngster was truthful, but he did want another balloon.

"No," he replied, regretfully, then added, hopefully, "but my sister has, and I want one for him"

IN MEMORY OF MEMORY

At the end of an examination the master gathered up all the papers. Among them he discovered one sheet which, instead of being covered with historical names and dates, bore merely a crude drawing of a tombstone on which was written, "Sacred to the memory which always deserts me on occasions like this."

CLEVER TIGERS

A Frenchman was going to India His friends told him that on no account must he fail to enjoy tiger hunting.

"It's no trie at all," they said. "You tie a bleating goat in a thicket at night; its cries attract the tiger. Meanwhile you are in a tree near by. When the beast arrives, aim between its eyes shining in the darkness and fire, and it will fall as though stricken by lightning."

On his return they asked how many tigers he had killed.

"None at all," he replied, sadly. "They have become altogether too clever. They now travel in pairs, and each one closes an eye. So of course.. "

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" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr R Tirunarana Iyengar, B A, Rtd Asst Commissioner)

Gospel No. 8 · The *dharmi* and the *dharma* of atma possess six aspects each.

Note.—Dharmi is the possessor of dharma. Dharmi is Soul Essence and dharma is ಧರ್ಮಭೂತಜ್ಞಾನ or attributive consciousness.

The six aspects are—a Svarupa, b Svarupa-nirupaka dharma, c. Nirupita svarupa v seshana, d Vyapara, e. Lakshana (characteristic quality), and f. Dravyatva (substanceship)

Svarupa or Dharmi or soul-essence—a Eternal, intelligence or self-luminous, delightful or blissful, and pure. b Eternity, intelligence-ness or self-luminousness, delightfulness or blissfulness, and purity c. Cognizable of itself, to *itself* [It resembles " knowledge " in self luminousnes, and it shines to itself without the intervention of the attributive or parasitic substance called " knowledge " or " intelligence " or " ಧರ್ಮಭೂತಜ್ಞಾನಸಮ್ಯ, " just as the latter substance shines to *it* (soul) of itself] In other words, the soul cognizes itself The doer (karta) who cogn zes is himself the intelligence which makes him to cognize is himself, and the object of cognition also is himself. In this way, the intelligence whereby the soul cognizes itself will be " Aham " (I) It cannot be ' Idam " (this) If it be " Idam " then the said intelligence will manifest something other than the soul Then he will not cognize himself as the object of cognition Thereby the intelligence of object cognition will not be present in him As he has not this intelligence, he will not be possessing knowledge (Jnatritva) In the substance of these different aspects of knowledge he will not be the seat of knowledge (Jnanasraya) In he is not the seat of knowledge, it will lead to the conclusion that he is bereft of intelligence (It will be seen from what has already been said, that these are contrary to the actual facts). Therefore, it is definite that the intelligence whereby the soul cognizes itself, to *itself*, is the subject of the significance of " Aham." Hosts of attributes, such as, intelligence, etc. d. Endless experience of the bliss of self's nature [The soul-essence is beatific or co-essential with delight (ananda-rupa), that is to say, it is happy or comfortable of itself (sukha rupa)]. e. Being spiritually atomic f Seat of qualities.

Dharma or Dharma bhuta jnana or intelligence.—a. Eternal, intelligence or self luminous, infinite, delightful and pure. b Eternity, intelligenceness or self luminousness, being infinite, delightfulness and purity c Cognizable of itself to the *soul* of which it is an attribute or quality Capable of rendering cognizable, things other than itself. (From this it follows that it is not cognizable of itself or of things other than itself). Particular actions such as contraction and expansion. d Generating continuous bliss to the soul e. Omnipresence f Seat of actions and qualities.

Note—1. The eternity of intelligence is not disturbed by such expressions as—" To Me, knowledge has arisen, knowledge is lost " We are not debarred from using such language, because, in our state of material bondage, the intelligence is accustomed—(i) to expand or radiate through the sense-organs and grasp objects, and (ii) again to contract and retire leaving off its object-grasp

2. Plurality is ascribed to " Intelligence," because that intelligence, while being one, appears to be many, on account of the manifold character of its radiation.

3 Intelligence is a substance, inasmuch as it A. is the seat (a) of *action* such as contraction and expansion, and (b) of *quality* such as conjunction and disjunction, B is self luminous, that is, comes under a category in which no non-substance is included.

4. Intelligence is non manifest in our state of sleep, swoon, etc, because of its non-radiation during our states aforesaid.

5 That intelligence has the character of bliss, is evident from the fact that, whenever it shines, that is, enables the soul to cognize objects, and comes thus to be itself perceived by the soul, it is felt to be congenial, agreeable or pleasurable by reason of the cognised objects being so].

From the foregoing it follows that the soul (dharmi or svarupam) is cognizable of itself, to itself, while inteligence (dharma or svabhavam) is cognizable of itself to the soul and is also capable of rendering cognizable, things other than itself.

Pure substance (aprakrita achit or suddha satram) is cognizable of itself to others.

(To be continued)

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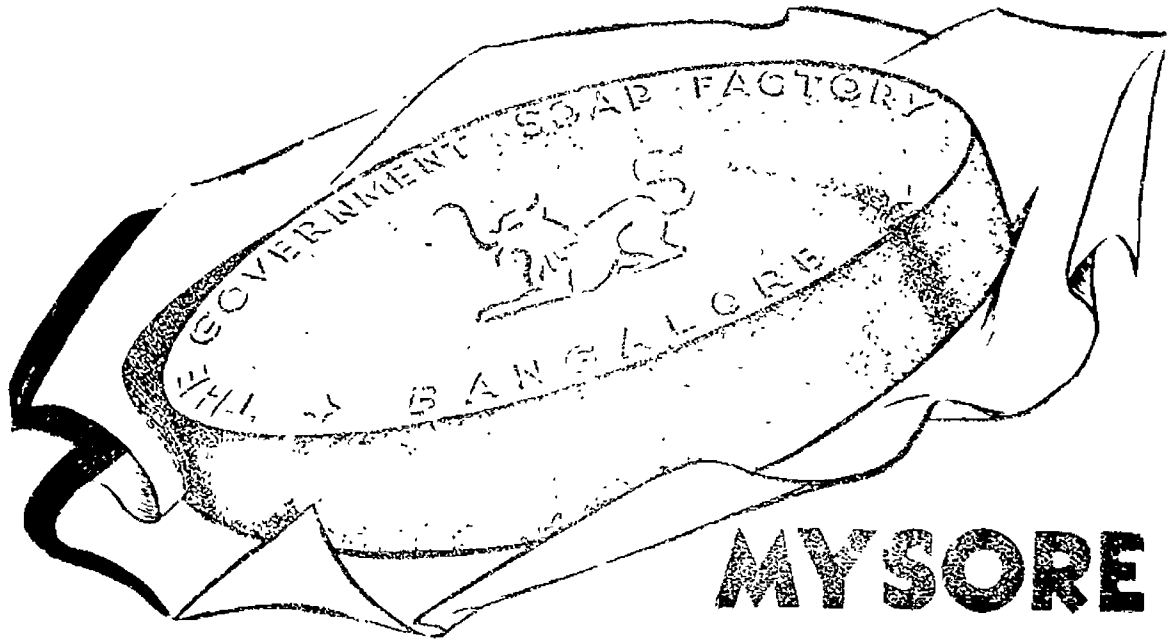

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TRUTH ABOUT TITLES

His Majesty The King is head of the Realm, not only as monarch of Great Britain and Ireland, but as King, nowadays, of each separate Dominion, and Emperor of India. As chief of the House of Windsor, he is the man who fixes all rules and precedents for his House.

Next to him, in right and authority, is the Queen. When King George VI succeeded his brother there was nothing to stop the then Duchess of York whose ancestors not so long ago were Mr. This and Mrs. That, from becoming his consort. Nor was there any bar to be removed by Act of Parliament against her children and their descendants succeeding to the throne.

That's really the beginning of precedence. The King first, then the Queen, and, at all functions which Royalty attends, next comes Queen Mary. Afterwards comes the direct line to the Throne, which brings in first Princess Elizabeth and then her sister, Princess Margaret Rose. When they "come out", they will be the third and fourth ladies in the land. Even should a brother arrive on the scene they will still keep that position, but they'll go down a step so far as the right to the Throne is concerned.

HIS RIGHTS RENOUNCED

Who comes after the Princesses? Their uncles and aunts, directly, and their cousins—on their father's side, of course. The Duke of Windsor having renounced on his abdication all his rights and claims either for himself or his descendants, the Duke of Gloucester comes next, and his Duchess is thus the fifth lady of the land. He was followed by the Duke of Kent, but you see how the rule of age and not of birth applies here, because, although the Duchess of Kent is of Royal blood, she appears at the Palace, and wherever else the family may be gathered together, a step lower than the Duchess of Gloucester, who is only the daughter of an English duke.

CHILDREN OF DESTINY

But the Kents are really important, because they have two youngsters. Little Prince Edward is fifth in succession to "Uncle, Bertie" as King, and little Princess Alexandra is sixth. Many a more unlikely thing has happened in this world than either, or both, of these children reigning over the destinies of the British Empire.

Then comes the Princess Royal, wife of the Earl of Harewood. And if, in the course of time, all the other six claimants ruled and died, or died before they ruled, her two boys would be the next to wear the Crown—young Viscount Lascelles, who at present is only heir to a peerage, and his younger brother, Gerald, who, but for the fact that he has a courtesy title of "Honourable" tacked on to his name, is just plain "Mister". It seems strange, doesn't it, that this boy, whose status at present is practically no more than yours or mine, might very well, before he dies, occupy Buckingham Palace and rule over us!

The next surprise is that after the Lascelles boys comes Princess Arthur of Connaught. Even people well in the know seemed to have forgotten this until she was appointed a member of the Council of State which acted for the King when the Queen and he went to America. Princess Arthur, who runs a nursing-home of her own—she is a State-registered nurse—is the eldest surviving child of the family of King Edward VII, niece of George V and a cousin of the present Sovereign. If such an unlikely thing happened that she did become Queen her heir would be her only son, the Earl of Macduff, a handsome, fair-haired lieutenant in the Scots Greys.

So much for Succession and the Court. Once you are outside the immediate circle of the Royal Family, whom do you think is the man who counts most? The Archbishop of Canterbury! Then the Lord Chancellor. I used to think that next came the peers, but not at all. The Prime Minister, who might be, like Mr. Chamberlain, a commoner, ranks far above the ordinary run of men in the House of Lords.

G. A. G.

(To be continued)

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

THE FIRST NEWS-PAPER

When and where was the first newspaper published? A French authority gives the honour to Prague, with the date 1594 Belgium comes next (1609), then Strasburg (1610), and England takes eighth place with the 'Weekly News' of 1622. In England the usual opinion is that the 'English Mercurie,' dated 1583, was the world's first newspaper, but the French authority says that the 'Mercurie' was printed in eighteenth-century types, and in addition, its terminology shows it to be a fraud. The Prague newspaper, on his testimony, began publication on January 24, 1594, and was followed three years later by a monthly review of events—'The Complete Journal for the Entire Month of September,' as the title of the first issue proclaimed.

ARE THOUGHTS SOLID?

The Yogi idea that emotions and thoughts are as solid as what we term material things is not so fantastic as it may seem. A research worker at St. Thomas Hospital, London, declares that he has actually seen thought waves, He invented a sensitizer, which enables him to observe waves 300-millionths of a millimetre in length, which he believes emanate from the brain. This has yet to be proved, but if it is, transmission of thought will be brought from a possibility to a scientific probability. By a queer coincidence, these thorght waves are of exactly the same length as the shortest rays which reach us from the sun which makes one wonder whether thought and the matter of the universe are linked in some indefinable manner!

ADMIRABLY VAGUE

Mr. Churchill, when asked in the Commons lately how many casualties had been suffered in the war against Japan by British Empire and United States armed forces respectively, replied:

"Figures are not immediately available. Furthermore, several Governments are concerned and will have to be consulted, and it is for consideration whether this information could be given without helping the enemy. So far as I am aware the United States Government have not published such figures, but the brunt of the war against Japan is of course, being borne by them."

Who can say that the admirable Mr. Winston cannot be admirably vague? Ed.

THOUGHTS FOR THE WEEK

"Rare as epic song is the man who is thorough in what he does."

* * *

"Let your conscience be clean, and providence cannot be against you."

* * *

"Stick to the man who looks out of the window and tries to understand the world. Keep clear of the man who looks in at the window and tries to understand you."

MEREDITH.

* * *

"There are only 2 fundamental differences in the world, the difference between sex ond sex, and the difference between age and age."

* * *

"Only the fool and the very young expect happiness. The wise merely hope to be interested, at least not to be bored, in their passage through the world." CHESTERTON.

* * *

"It is the mark of finesse of mind not to come to a conclusion." RENAN.

* * *

"In the region of taste wise people will not quarrel with other people's superlatives."

MORLEY.

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Monday 11-12-1944.

ECONOMIC PLANNING

III

Among the other recommendations made by the authors, we find that there are 25 lakhs of acres of cultivable land lying idle, out of which 25000 acres should be brought under sugar-cane, 50000 each under wheat and jowar, 75000 each under tobacco, coffee and spices, 150000 acres under rice, 200000 under ragi, 250000 each under pulses and cotton, and 300000 acres under oil-seeds The cost of doing so, it is stated, would be Rs. 10 per acre. Rather cheap, we think.

The present forest area in the State is 4400 sq. miles, or 15 per cent of the State. The authors hold that it should be increased to 25 per cent, and that at least 50 acres of forest should be provided for each village.

The total number of persons engaged in industry at the last census was 282000, three-fourths of them in cottage industries. The authors desire that this number should be increased by 5 lakhs more.

The production of electricity in the State should be increased from the present 70000 H.P. to 500000 H.P.

The Textile Mills at present engage 10000 persons and the hand-looms 35000, producing 33 million yards and 25 million yards respectively. This output should be increased by 300 per cent. Two more sugar factories, one in the Malnad and one at Kunigal, should be started. The export of oil-seeds from the State should be prohibited. At least 3 more Tobacco Companies should be set up, as also 3 more leather factories.

In order to minimise the dependence on outside coal the railways should be electrified

There are 6500 miles of roads at present 4360 of them metalled and 310 tarred. This should be increased by another 7500 miles of inter-village roads at a cost of Rs. 10,000 a mile. Tarring should be confined only to cities, and at least 1000 miles of State Fund roads should be cemented within the 15 year period. And in Bangalore 150 miles of tram ways should be erected in order to cope with the transport problem.

There are at present 15 lakhs of houses in the State. At least 3 lakhs of new houses should be built, and at least 25 per cent of the existing ones should be rebuilt.

The outlay proposed by the authors for all these schemes is, Rs. 40 crores for agriculture 8½ crores for industry, 32 crores for transport, 48 crores for housing, 6 crores for health 7 crores for education, and 8½ crores for extras, *i.e.*, a total of Rs. 225 crores. The Government are to put up Rs. 100 crores out of this, and the public 125 crores.

This investment is expected to yield a net income of Rs. 80 crores under agriculture, 60 under Manufactures, and 40 under services or a total annual income of Rs. 180 crores.

Words fail us. The picture is so rosy that we are afraid to open our eyes and see the drab reality. The dream is so pleasant that we are afraid to be awakened out of our sleep.

But in all human affairs there is a large gap between the planning and the realisation, be it Jesus Christ's, be it Lloyd George's, be it Hitler's, be it Churchill's, and we will add, be it Stalin's or Sir Visweswaraya's or even our authors', As the old adage has it, "there is a snag in all the plans of mice and men."

The snag about the scheme before us is both with respect to its outlay, and to its expected achievement.

If this war had been like the 18th century wars and yielded large booty to the victors and if England and America were to present Rs. 250 crores of it to Mysore for her share in winning the war, the outlay would have been easy, and we could have gone ahead. But as it is, there is not the ghost of a chance of our being dismissed even with the present of a Bhatkal!

But now, if the Government with its normal revenue of 4 or 5 crores should have to

"Economic Planning For Mysore" by Prof. V. L. D'Souza, B.A., B. Com, (Lond), and Mr. S. Lakshminarasimhan, M.A., Lecturer, Mysore University.

raise Rs. 100 crores out of further taxation, and if the people are to put up 125 crores besides paying the expropriatory taxes, then it will not be a Mahabharata of 18 days, or Ramayana of 14 or 15 years, but a long, long story with an unfinished end!

Again, at present the people of the State export about Rs. 10 crores' worth of goods, and import 10 or 12 crores of food-grains and manufactured goods to meet their needs. To make a net profit of Rs. 180 crores what is the total quantity that they have to produce, and how much of it should they sell to themselves, and how much should they export?

Whether it is Mysore, or India, or Great Britain or U.S.A., profit does not come from mere production of things for sale within the nation. Investing Rs. 225 crores and selling the products within Mysore will not ipso facto yield 180 crores of profit yearly, as a mango tree yields mangoes at the annual season.

Were it so, England would not have been striving these two centuries to retain its colonial trade, Germany would not have waged two wars to obtain a share of it, Japan would not be forcing its goods on China, and the U.S.A. bosses would not now be following their Generals in order to establish markets. Every nation would be self-contained and self-content.

Since it is not so, the question arises, what markets are open for Mysore products? Madras? Travancore? Bombay? Other parts of India? Were it 20 years ago all these were open. But now the fever of economic planning has caught every Province. Sir Ramaswamy Iyer, the Dewan of Travancore, declares that for the industrialisation of Travancore, "local enterprise must be forthcoming, and that if it did not, outside capital, outside enterprise, outside brain, and outside personnel should be welcomed." That is industrialisation with a vengeance!

So that market is closed for Mysore. In Madras H. E. Sir Arthur Hope has plans of development which will not leave much scope for imports from Mysore. Hyderabad, in its own isolated, don't-care-for-anybody way, has plans no less ambitious. The Mandarins of Malabar Hill have already presented to the world their Rs. 20,000 crore plan for the whole country, intending Mysore as a potential market.

Thus when each one is out to sell to the others and to make profit, which one of them will be the gainer? As the poet asks,

"When Adam delved, and Eve span,
Who was then the gentle-man?"

Export, we believe, is the bed-rock upon which all economic planning is built. And lack of export ultimately is the rock upon which it flounders.

By saying this we do not mean to disparage the effort of the authors of the pamphlet before us. As academicians they have presented a scheme which is well-intentioned, patriotic, and comprehensive. They are of course not responsible for the difficulties which may be inherent in the realisation of the scheme. The expert cookery-book can tell you how to prepare nice, sweet dishes. But if your wheat-flour is of poor quality and butter is scarce, it is not the fault of the author of the recipe!

Some of the many suggestions made in the book are worthy of being taken up, and in others progress is possible at least to some extent. Some development is necessary under agriculture, some expansion is possible under industries. The increase and improvement of roads, providing a tramway for Bangalore, electrification of a portion of the railway line, are not difficult of achievement.

Economic planning is not as simple as firing a bullet at a target and making a "bull's-eye." It is like shooting with grape-shot. Some of the balls will hit some of the mob, others don't.

And social life, international life, becomes difficult if every one seeks to grab too much. You must leave the other man something. Otherwise he will break you! *Editor.*

VICTORY

Victory ! Dost thou espouse my cause
And make me victor in this world of strife
And stress and strain ? My cause I say and pause,—
My cause, were it an end for selfish life
And I achieved advantage that would cause
A pain or undeserved misery
To fellows mine against all moral laws,
Good-bye anon, I bid thee, Victory !

Again, my cause, were it an end for gain
For class or clan my own, that other class
Or clan that ere its mite could scarce retain
Would thereby rue, thou Victory ! Alas !

Perchance in nobler cause I work and strive
My country's wealth to swell and greed to grow,
Or make its grandeur grandeur far with drive
And power ; and all my country's folk would so
Belaud and make a hero great and wise
Of me, a patriot ; would I indeed
In doing so the blessings equalise
On countries else, there truly lies my meed !

Should it so chance (more oft than not it does)
That in my country's growing great and strong
Fraternal countries, weak or timorous,
My folk expropriate, exploit or wrong,
Could I with conscience boast of Victory ?
The wealth all taint with tears of the trodden folk,
The power that doth curb and mortify,
The Victors' glee the gloom of those in yoke,
O ! What a blend to lend relish to me
Of fine achievements ! O thou Victory !

If I did take the lead to fight a foe,
A vile aggressor, ruthless, rash and rude,
Who would for selfish ends in diresome woe
The peaceful peoples cast and so imbued
That faith in strength of righteousness to set
The world aright did never people mine
And me forsake, and I did win the bet
Like Churchill great, I would then thee enshrine !.

The trio, Churchill, Stalin, Roosevelt,
Peerless in firmness, daring and resource,
This orb in peace time how by them is dealt
Let's wait in patience to see and scan its course.

Would they as Rama sympathise and love
The fallen foe (that Ravana great) and bless !
Would they like Pandavas their grief avow
O'er cousins fallen, wicked ne'er-the-less !
I would the fellish foe, whom I did fell,
His fellness felt, amended, made amends,
And I in turn befriended him did quell
His quaking, aching mood, a mood of ends
To reason and resolve I placed afore
For this fraternal world to thrive and live
And I could him to reason bring, adore
Thee I, my Victory ; And laurels give !

D. L. A

(*Continued from page 7*)

it is by its difference in radiation. This is designated as cognition by any other intelligence

The soul's eligibility (or liability) to be entangled in *samsara* is his being a dependent rational being (That is to say, the soul gets a body as a result of God's will which is generally in conformity with his karma), the accessory cause is the sin of beginningless transgression of the commands of God, the chief cause is the unrestrained or unobstructed independence of God. The soul's eligibility to be engaged in the service of God which is the supreme object of attainment, is *chetanatva* combined with seshatva (that is, his being a rational being combined with selfless subordination), the accessory cause is the helpful avocations of bhakti and prapatthi ; the chief cause is God's natural grace and mercy.

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" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner)

(*Continued from last issue*)

Note.—It is self-luminous and is manifest to Released Souls, the eternal Angels, and to God, even independently of the medium of their radiating intelligence. It is manifest of itself, without having its manifestation dependent on the manifestation of any object, other than itself.

While both the essence and the radiating intelligence of a soul are self-luminous, the essence is self-luminous to itself only, and is, by all other souls knowable through the medium of their radiating intelligence.

Again the radiating intelligence of every soul is self luminous to that soul only, and not self-luminous to any other soul. And that self luminousness too, is solely while such intelligence is occupied with the cognition of objects and not while it is not so occupied as is the case while the soul is in the state of dreamless sleep.

Each particular soul's attribute of intelligence, while possessing the potentiality of self-luminousness, during all those times when it is not occupied in cognizing objects is prevented, by the force of certain karmas or fruit-measured works, from exhibiting in actuality its charateristic of self-luminousness].

Earthern pots, clothes and things of the kind are changed states of the mixed substance (Prakriti) and are non-intelligents (achit). Their manifestation is dependent on the manifestation of another object. That is to say, they do not manifest to others any object including themselves. They are neither self-luminous nor render any other thing cognizable.

Svarupa (dharmi) as distinguished from svabhava (dharma) is cognizable of itself, to itself.

Svabhava (intelligence or dharma) as distinguished from svarupa (soul-essence) is cognizable of itself to the soul, though not to itself, and is capable of rendering cognizable, things other than itself.

Svarupa as distinguished from pots, etc., is self-luminous and is cognizable of itself, to itself. Pots, etc., as distinguished from svarupa, are manifest only through the medium of another luminous substance and they do not manifest other objects.

In the experiencing of atma by itself, (which occurs only in a state of dreamless sleep), superiority is in dharmi or soul-essence; while in the experiencing of objects other than the self, the superiority is in dharma or dharma-bhuta-jnana or intelligence.

In the conjoined state of dharmi and dharma, dharmi or svarupa is substantive; *svarupa-niru-paka-dharma* is seshatva; *nirupitha-svarupa-vise-shana*—the benefit of seshatva goes to God and not to the chetana, and the only taste is in the service to God. *Vyapara*—to feel happy at the sight of God being pleased; *lakshana* is *ananya-harhva* (appropriable by God only for His purpose or use and not by any other), that is to consider that His pleasure is the chetana's pleasure; *dravya-thva* is being the seat of the quality of service to God.

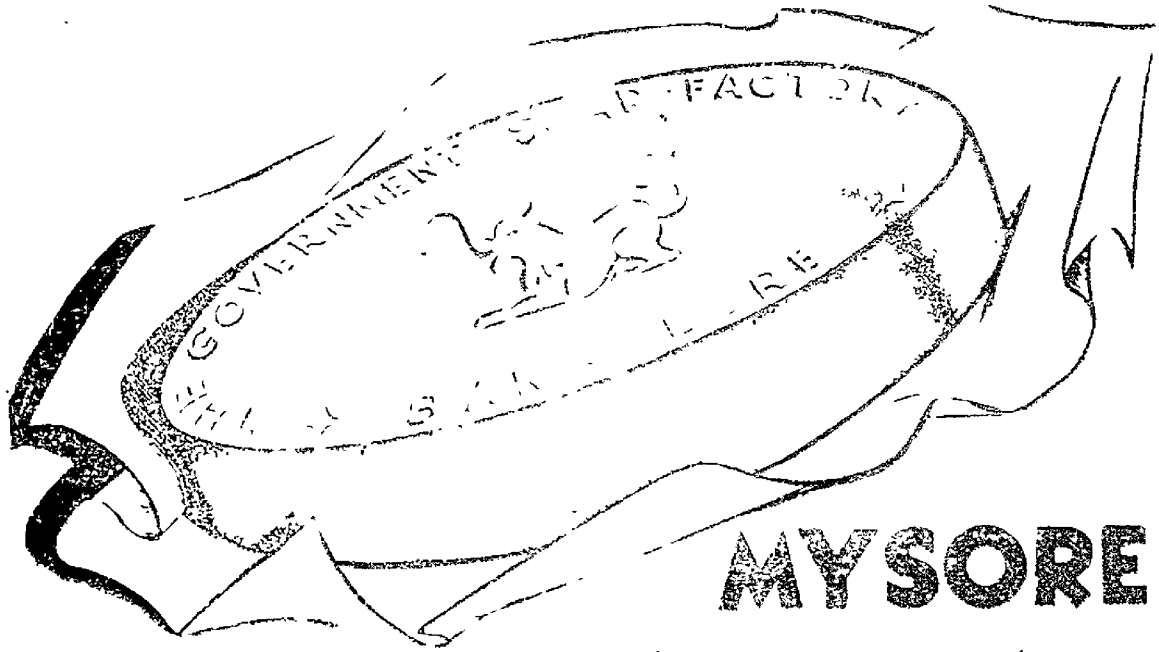
Intelligence-ness or knowledge-ship and self-luminous-ness are common to both dharmi and dharma. Object grasping (ವಿಷಯಿತ್ವ) is the prominent factor of dharma and self-cognition (ಪ್ರತ್ಯಕ್ಷತ್ವ) is the prominent factor of dharmi. Intelligenceness or knowledge-ship (ಜ್ಞಾನತ್ವ) is manifestation to any one, that is to say, it may be manifestation to oneself or to another. Whether it is the former or the latter has to be determined according to the object of cognition. Self-cognition (ಸ್ವಯಂಪ್ರಕಾಶ) is cognizing oneself without needing another self-grasping intelligence. The (ವಿಷಯಿತ್ವ) of dharma is rendering cognizable, things other than itself. The (ಪ್ರತ್ಯಕ್ಷತ್ವ) of dharmi is cognizable of itself, to itself. That is to say, the enjoyer of the fruit or the agent (ಕರ್ತಾರ) to cognize one's self is to be one-self. To a substance, when its general aspect of being the agent or the enjoyer of the fruit, is made applicable to the special aspect of its being the agent or enjoyer of the fruit of its own luminousness, it becomes (ಪ್ರತ್ಯಕ್ಷತ್ವ) or self-cognition of itself by self. Dharma does not possess either the said general aspect or (ಚೇತನತ್ವ).

Though the intelligent soul and his attribute-intelligence (dharmi and dharma) are each of them, self-luminous (svayam-prakasa), they are cognizable by another intelligence since both possess the characteristics of eternity, self-luminousness, substance-ship and ananda-rupa. When dharma-bhuta-jnana becomes cognizable by another intelligence,

(*Continued on page 6*)

THIS IS THE SOAP –

THAT IS HELPING THOUSANDS OF WOMEN TO GAIN A BEAUTIFUL SKIN IN INDIA



MYSORE SANDAL SOAP

THE GOVERNMENT SOAP FACTORY, BANGALORE.

Printed at the Coronation Press, 676, Chamaraja Road, Mysore, and Published by G. R. JOSYEH.

Registered No. M. 4859

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

Vol. V No. 14] MONDAY 18—12—1944 [Price 0—1—6

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TRUTH ABOUT TITLES

(*Continued from last issue*)

Now we come to the peerage. In what is called the Gilded Chamber a Duke comes first. But dukedoms are not, like knighthoods, quite numerous. There are only thirty three dukedoms, several held by members of the Royal Family, and to the best of my belief there has been no addition to the total for a quarter of a century at least.

After a Duke comes a Marquess. There are thirty-five marquesses and new creations are few and far between. Two of the most notable in our time were those of Lord Curzon of Kedleston who was Foreign Secretary and would have been Prime Minister if he had not been a peer, and the Marquess of Crewe, a grand old man, now over eighty, who has had sixty years' service in the State.

HIGH HONOURS REFUSED

So we come down to the third rank, the earldom. There are 125 holders and it's still something to be a "belted earl," for the numbers are dwindling.

As for viscounts, the second lowest rung of the ladder, the odd thing is that they are far less numerous than the earls. This old title, dating from Norman times, is now usually given to men who have rendered great political service, but have not reached the rank of Prime Minister. The late Philip Snowden got it because he had been Chancellor of the exchequer, whereas Earl Baldwin went up a step higher because for years he was Premier. Some folk dislike changing their own names for these high-sounding titles. Both Mr. Bonar Law and Mr. Ramsay Macdonald declined such honours when they left the Premiership So did Mr. Lloyd George—but he accepted the Order of Merit for his war services, and that was a bigger honour than a peerage!

If ever you come into contact with one of the 420-odd men who come into the lowest rank of the peerage—they are formally called barons—never address them as such. Barons they are officially, but their real title is Lord, as members of the Upper House.

All these titles are passed on from father to son—but not to daughters, unless some special provision is made to please famous men who have no sons. My old friend Viscount Rhondda, who was Food Controller during the last war, stipulated, when he was raised to the Upper House, that there should be what is called "special remainder," which means that his daughter succeeded, when he died, to all his honours. And so we have to-day with us Viscountess Rhondda, one of the most interesting women in public life.

RIVALRY AMONG KNIGHTS

The only other people who have handles to their names are baronets and the knights—the sons and daughters of peers may be called "Lords" and "Honourables", but those are simply courtesy titles. A baronetcy, like a peerage, is hereditary, but, unlike a peerage is never given to a woman. And baronetcies are legion. There have been recent years when as many as forty and fifty have been conferred. As for knighthoods, which are not "carried forward," you will know how numerous they are!

There are all sorts of ranks in knighthood. A man is honoured in this way for a variety of services—political, scientific, literary, educational, gifts to charity, and what not. But you have no idea the amount of gentle rivalry that exists among those who put "Sir" to their names The reason is that a man who gets a knighthood in one of the Orders, like the ancient Order of the Bath, or of St. Michael and St. George, or the comparatively new Order of the British Empire, puts letters after his name, such as K.C.B., or K.C.M.G., or K.B.E. But the man who is just knighted without being raised to any of these Orders, is what they call a Knight Bachelor, and on official occasions wears nothing to indicate his status.

PRICE OF NOBILITY

Another important point often raised is whether people who get titles receive any money The answer is no, excepting in very special circumstances. Most of the great generals and admirals of the last war who were honoured when it was all over received emoluments to accompany their new status. Earl Haig got £100,000 with his earldom. But there are men to day holding peerages created generations ago, who haven't got 100,000 pence. I know personally one man who will one day, if he lives, be a belted earl, who travelled in soap after leaving Eton, and for a year or two lived in a London bed-sitting room!

Finally, don't always envy the man or the woman with a title. It can be very embarrassing. If you are known as Lord This or Lady That, you've got to live up to your title. The shopkeeper will fix his price accordingly, and the waiter will expect a tip in proportion. I know more than one peer who would willingly be without the title. G. A. G.

THOUGHTS FOR THE WEEK

"Of all the forms of idolatry I know none more irrational or ignoble than the blind worship of mere numbers." LECKY.

* * *

"Democracy, what is it but an aristocracy of black-guards?" TALLEYRAND.

* * *

"In respect of the things of the intellect and of experience, to be without passion in one's youth gives one ten or fifteen years' start in the race for maturity. The passions exaggerate the outlook of things even in the best minds." St. BEAUVE.

* * *

"All that education can really give is this, it can supply the opportunities of self-culture, and hold forth new standards and ideals to aim at, it can bring the budding mind into contact with a former and mature mind; shed over the young spirit the inspiring glow of some rare and beautiful intelligence. It can open to the learner the door into the vestibule of the great library of the World's wisdom."
F. HARRISON.

* * *

"The purveyor of popular literature must have an eye to the prurient appetite of the great million, and furnish them with the kind of garbage they will have. The result is melancholy. Making bad worse; for every bad book begets an appetite for reading a worse one. Thus we come to the age of pinchbeck in literature." CARLYLE.

* * *

"Man conceives Fortune, but woman conducts it. It is the spirit of man that says, 'I will be great'; but it is the sympathy of woman that usually makes him so."
DISRAELI.

A TEMPLE RENOVATION

The old building of Sri Durga Temple, in Nazarbad, Mysore, being in a dilapidated condition, is newly constructed with the gracious donations received from the Palace, Mysore Jayalakshivilas Mansion and Messrs C. Perumal Chetty, Dharmaprakasha V. D Rajaram Mr. Madappa, of the Coorg Saw Mills, Mr. B. Siddiah, Sub-inspetor of Police, and Mr. K Hirannaiah's 'Dramatical Company' and Mr G. H. Honnappa.

Mr R Ramachandra Rao Bombhore, B.A., City Municipal President, presided over the opening ceremony of the newly constructed building. The Municipal President has allotted from the Trust Board, a free site, in the Narasimharaja Mohalla Agricultual Block, to add improvements to the temple. He himself kindly laid the foundation stone and has helped very much by sparing his advice on the several occasions. The Municipal Engineer also has kindly helped with advice. Bhaktasiromani late Hanumappa and his successor late Ramanna and now his sons are solely responsible for such progress and improvement of the Temple.

Now it is arranged to instal another processional image of Sri Durgadevi, and the devotees, Messrs Archaka Durga, D Appaji, Jadagaramiah, Sankara Rao, Puttiah, Chenniah, Ramaswamappa and Mariappa, M. D. V. Venkataramanappa, Seshaiya Naidu, Venkataramana Naidu and Timmiah, Shivaji and Appaji, Shanthiah and R. Rangappa and other devotees have arranged to have twelve Harikathas relating to the avatar of Goddess, by Keertana Bhaktasiromani Mulbagal Narayana Das, from 15th Dec 44 to 15th Jan. 1945. On Tuesday the 16th Jan. a grand procession of Sri Durga Devi proceeds from the temple and passes through Santhepet and Asoka Road.

REPRINTS AND BOOKLETS

1.	**Winston Churchill**	0—4—0
2.	**Problem of Wealth**	0—2—0
3.	**The Tree of Happiness**	0—1—0
4.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
5.	**Sir Mirza Ismail's Dewanship**	0—2—0
6.	**Small-pox and its treatment in Vedic Times**	0—2—0

The Rationalist.
Monday 18-12-1944.

A REVIEW

In the days when the Mysore University wanted to make a name, the learned and pompous Dr. Brajendranath Seal struck new paths and planted seeds some of which have now grown into sturdy shape. He gave Psychology an independent status in the University under Dr M V Gopalaswamy, who has now risen to the status of a Principal. He sent a Mysore research scholar, Mr H. R Rangasamy Iyengar, to Shantiniketan for specialised study in Sanskrit, and provided him with a modest place in the Oriental Library.

Thanks to the painstaking endeavours of the latter we have before us a curious publication, comprising two Buddhistic works on Logic by two authors who lived 840 years ago and 1000 years ago respectively. Mokshakara Cupta, author of *Tarkabhasha* lived in Eastern Bengal in 1100 A.D., and Jitari, the author of *Vadasthana* lived in 940 A.D.

Buddhistic logic is distinguished from the logic of Jaimini by recognising only two sources of truth, Pratyaksha and Anumana or seeing and inference, and rejecting the other four, analogy, hearsay, etc. For instance a Buddhist member of Parliament could not believe Mr Churchill's War review or statements about Greece, because to him words are not a source of truth. He must either see things himself or infer them!

The interest of the volume consists in the fact that the Editor, Mr. Rangasamiengar, has re-translated the works from Tibetan into Sanskrit, as the original Sanskrit works were not available. That we think, is commendable enterprise.

Some facts about the Editor are also interesting. In 1926 Dr. Rabindranath Tagore wrote of him, "Sriman Iyengar's wide knowledge of Sanskrit, his grasp of fundamental philosophical principles, and his exemplary industry mark him out as a scholar of great promise He has my blessings in the work which he is pursuing and which, I sincerely hope, will not suffer through lack of opportunity." Earlier still in 1923, Dr. Winternitz of Prague, wrote of him, "He has also made good progress in the study of Pali, which I began with him, and which he continued by himself."

Professor Tucci of the University of Rome wrote, "The best proof of the admirable progress made by him in such a difficult language as Chinese is that he was able to prepare a translation from Chinese of the "Ekasloka Sastra" by Nagarjuna, which cannot be considered as a very easy text. Moreover be has the advantage of knowing Tibetan."

When the Mysore University brought out a previous publication of the Editor, Dignaga's "Pramana Samuchchaya," translated from Tibetan, Professor Sylvain Levi of Paris congratulated the University and observed, "As Mr. Iyengar has been a student at Santhiniketan where I had the privilege of teaching Tibetan to Pandit Bhattacharya, I am entitled to look on him as my "Prashishya."

So Mr. Rangasamy Iyengar has proved another seed of Dr. Sir Brajendranath Seal planted in good soil.

Persons of smaller attainments are given by other Universities the dignity of Readership or Professorship. We find that Mr. Rangasamy Iyengar is "Curator-in-charge" of the Oriental Library under the Mysore University: and that he has been "Curator-in-charge" since 4-1-1943 according to the Civil List before us. "In charge" for nearly 2 years, and neither confirmed nor replaced!

We have heard of "School-boy 'howlers.'" We suppose this may be called an administrative "howler."

The Grow More Food campaign authorities tell us that the ryot who keeps his land ill-tilled and unmanured, the cowherd who keeps his milch-cow stunted and starved, the gardener who leaves his fruit trees unwatered and uncared for, is a sinner. If that analogy is applied to a Government which does not get the best out of its sons and give them of its best, what should we say of it?

"Tarkabhasha" and "Vadasthana" of Mokshakaragupta and Jitaripada, Edited by Mr. H. R. Rangaswami Iyengar, M.A., Curator-in-charge, Oriental Library, Mysore. **Price Rs. 3.**

But we shall be told that in a Review dealing with Buddhist philosophy which does not recognise Analogy as a means of knowing truth, we have no business to draw any analogy. Very well, we shall not do so. But we will invite them to draw the analogy themselves and draw the conclusion.

We can understand a competent local non-Brahmin being preferred to a competent Brahmin. We may somehow keep quiet if a non-Brahmin of minimum merit is preferred to a Brahmin of good merit But we must feel surprise when a Brahmin of merit is kept down when no non Brahmin of merit or otherwise is competing The present case is one such.

The Oriental Library and Archæological Department are two institutions where good men can do good work and earn fame not only for themselves but for the State as a whole.

Mr Rangasamiengar, a former Librarian, translated Vatsyayana's Kama-sutra, a scientific work on Love, which was published in Lahore Pandit A. Mahadeva Sastry, F. T. S, Curator, earned a name as an exponent of Vedic religion. We have heard that when a high personage visited Paris, he was asked whether he came from Mr. R. Narasimhachar's Mysore! Mr R. Shama Sastry's work as Librarian and Curator enhanced the reputation of himself and of the State. Both R Narasimhachar and Shama Sastry were treated well by the State "in those good old days," and they gave the State reason to be proud of them. The treatment meted to the Editor of the volume before us by the University cannot be said to be happy. To leave an institution under an "in-charge" head for years together, to leave a scholar of merit cold-shouldered and neglected for no fault of his, is not in keeping with the intellectual openness, and eagerness to reward merit, which we associate with a University.

This is only a review and not a special pleading for anybody. Therefore we will not stress the point further. We have hopes that there will be a change for the better in the ways and outlook of the University.

Editor

ENGLISH

"She is not so tall but she is certainly not short. She has got curves that you never saw in a geometry book. She has got deep an' mysterious blue eyes, an' when she looks at you, you can feel snakes playing baseball in your spine. I'm telling you mugs with my hand on my heart that when they served out allure that baby collected for the whole family, an' I will also go so far as to say that if she had been let loose in the garden of Eden, Adam would have closed down for the afternoon, turned out the serpent, and started pickin' apples like he was in the jam business. Her voice is sorta soft an' low an' hoarse an' it has got little cadences in it that register on you like you have been smacked in the midriff by an an express truck."

* * * *

This is not King's English: nor Baboo English. It is American English! Ed.

A CORRECTION

In the poem on "Victory" in our last issue lines 6 and 15 should read

"A pain or undeserved a misery"

and

"Or make its grandeur grander far with drive"

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BUENOS AIRES, MODERN CITY

Buenos Aires, gay capital of the Argentine, is one city that has actually done something constructive about motor-car parking—a headache in any city. A parking space sixteen square blocks in area has been built *under* one of the city's spacious plazas. It accommodates a thousand cars, greatly relieving street parking and the flow of traffic, writes Carl Kulburg.

The boulevard that "roofs" this enormous parking area—Avenida Neuve de Julio—is 460 feet wide, the widest avenue in the world.

TIDIEST PLACE ON EARTH

Next to Rome and New York, Buenos Aires has more Italians than any other city in the world. Its total population (2,500 000) ranks it third among all cities in the Western Hemisphere, surpassed only by New York and Chicago

A special decree forbids anyone's appearing on the streets of Buenos Aires without a coat, impressing visitors immediately with the neatness and cleanliness of the people.

The Argentines are among the world's most enthusiastic cinema-goers. Seven-hour shows, with five different pictures, are common American pictures, with Spanish translations across the bottom, predominate.

Some of its cinema palaces are the last word in modern design and architecture. Their "Pullman" chairs are extra-roomy and comfortable, and the space between one's knees and the backs of the chairs in the next row ahead measures a good eighteen inches.

The most extraordinary cemetery in the world is that of Recoleta in Buenos Aires. There is not a blade of grass, a tree or a shrub in it. It is a solid mass of marble, granite, and stone. Some of the mausoleums cost £100,000, and are filled with priceless gold, silver, and crystal urns, crucifixes, and laces.

One of the larger cinemas has a free motorcar parking space directly under it. An attendant takes your car as you arrive and drives it to the basement.

Visitors who have been used to crowded subways cannot believe their eyes when they enter the "subterraneans" in Buenos Aires. Trains are so quiet that the wheels seem to roll on rubber. Cars and stations are spotlessly clean. The cars have no straps! And no standees! Fare, 10 centavos (5d.), and you can ride all over the town on one fare.

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"VARTHAMALAI" OR GARLAND OF GOSPELS

(Translated by Mr. R Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

Gospel No 9: The chetana could think of one thing, only when six modes of that thought assemble in the divine mind of Iswara. These are—

(i) ಕರ್ತೃತ್ವ—God's thinking first.

(ii) ಕಾರಯಿತೃತ್ವ—God's thought causing chetana to think; (this is chetana's first thinking).

(iii) ಉದಾಸೀನತ್ವ—While causing chetana to think, God makes him to think of an action based on his Karma (the result of his past deeds; this is ಪ್ರಥಮ ಕೃತ್ಯ; here arises the chetana's responsibility).

(iv) ಅನುಮನ್ತೃತ್ವ—While the chetana is so thinking, not preventing him from such thought though He is capable of doing so,

(v) ಸಹಕಾರಿತ್ವ—The chetana, without Isvara, remains incapable of acting or of desisting from acting. He being, as it were, one of the indispensable accessories).

(vi) ಫಲಪ್ರದತ್ವ—All the above being the result of his Karma, the fruit also being accordingly.

Gospel No. 10: On the Tirupathi Hill, Jeer Nanjeer) preached as hereunder.—Ahankara egoism) is a chandala (out-caste). Mamathai (mineness) is its wife. Raga (desire or attachment to sense-pleasing objects) and dvesha (hatred or aversion) are the progenies of this couple. If this one egoism is killed, all the others will perish of themselves. Analogy—A virtuous wife, that is, she who is solely attached to her husband, will bring about her death soon after the husband passes away The babies having been *deprived* of breast-milk will also die of thirst.

Gospel No. 11: Ahankara or egoism is a serpent. Mamathai or mine ness is its body. Raga or attachment to sense-satisfying objects and hatred or aversion or dvesha are its teeth. If the teeth are broken the others will cease to exist.

Gospel No. 12: The souls rolling in sin (*samsarichetanar*) are in conjunction with avidya (ignorance). Avidya is egoism and mine-ness. These will give rise to *raga* and *dvesha*. These in their turn will embody the souls, according to merit, in the four kinds of bodies, namely, those of gods, those of men and those of the lower kingdoms of nature, animate and inanimate. As a result of embodiment, taste in the five sense-objects (Sabda, sparsa, rupa, rasa, gandha) will grow up.

The bound beings (bhaddar) to enjoy sense-objects, fall into evil ways, such as, telling lies, stealing, doing harm to others, service under undesirable men, etc. While the chetana remains without a thought of any virtuous deed, much less of doing any such deed, by virtue of Emberuman's (God's) attribute of *souharda*, a virtuous deed will spring in him. On the plea of this unsought virtue in the chetana. Emberuman, taking to heart his distress more than he himself does, will be pleased to cast at him a glance of mercy and grace. This will make him cease to entertain any aversion towards Him. Thereby Bhagavan will be pleased. This divine pleasure will cause the quality of *satva* (purity) to rise in the chetana. He will, by the rise of satva quality, begin to think of some good to himself He will thereby begin to associate with *satvikas* (men of gentleness) and they will lead him to a *sadacharya* (spiritual preceptor of the right sort). He will instruct the chetana in life-saving truths (truths if carefully observed will procure him moksha or salvation).

[*Note*:—*Souharda*. The signicance of this attribute of God is this. Irrespective of the fact that the devotee who has taken shelter in His Lotus-feet is far or near, the Lord of all is ever after devices for all kinds of his welfare. It is His nature to be always thinking of good to his *bhaktas*]

The instructions above referred to are the following:—Other than the manifest body, there is another person "I" (aham). (This "I" is the soul and the significance is that the body is not the soul and that they are different from one another). I am not independent (I do not consider myself as the master of my actions) but I am dependent, (My actions are under the control of the Antharyami Bhagavan). That dependence is not another God's but I am dependent on Emberuman (God) alone, that is to say, I am exclusively disposable for God's purposes, as pleases Him; the limit for such disposability extends up to exclusive disposability by Srivaishnavas, as pleases them. The fruit is service at the feet of God. Obstacle to such service is egoism and mine-ness and relationship with the body. The means of avoiding these evils is His feet. The authority to correctly understand truths is Rahasya. Traya (Tirumantra, Dvaya and Charama Sloka).

(To be continued)

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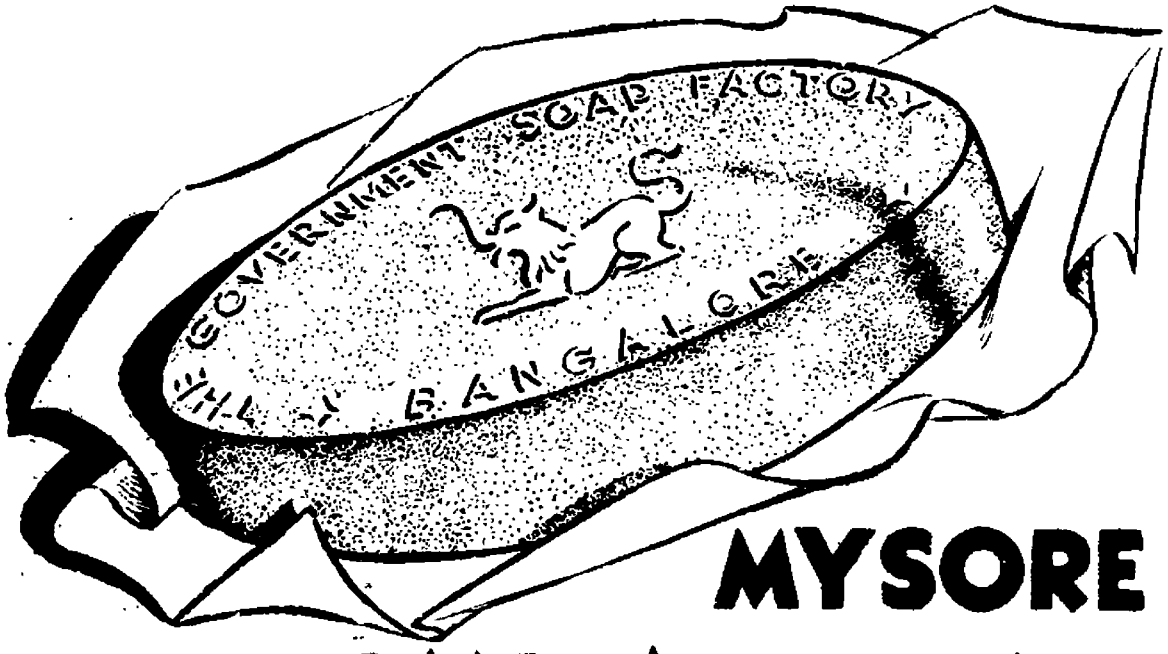
THAT IS HELPING THOUSANDS OF WOMEN TO GAIN A BEAUTIFUL SKIN IN INDIA



MYSORE SANDAL SOAP

THE GOVERNMENT SOAP FACTORY, BANGALORE.

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

Printed at the Coronation Press, 878, Chamaraja Road, Mysore, and Published by G. R. JOSYER

Registered No. M. 4359

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

Vol. V No. 15] MONDAY 25-12-1944 [Price 0—1—6

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INDUSTRIALISATION OF HYDERABAD

NAWAB OF CHHATARI'S ADDRESS

Hyderabad, Dec 14.

" The purchase of the Singareni Collieries by the Nizam's Government will prove a great asset to the growth of industries in the Dominions, and the efforts of the Hon Mr. Ghulam Mohammad in this direction demand special mention," said H E the Nawab of Chhatari President of H. E. H the Nizam's Executive Council, declaring open the Seventh All-Hyderabad Economic Conference held under auspices of the Economic Committee of the Osmania Graduates' Association, in the Mulki Industries Exhibition premises, last week. The Hon. Nawab Zain Yar Jung Bahadur presided

Mr. Syed Arifuddin, Chairman of the Reception Committee, welcoming the Nawab of Chhatari and others, said that the prosperity of the State lay in its economic and industrial development.

The Nawab of Chhatari, in his speech, dealt with the economic problems of the State and emphasised that the economic freedom of a country was more vital than its political freedom.

After explaining in detail the several schemes of the Government with regard to industrial expansion in the State and schemes for post-war industrial progress, the Nawab revealed that the schemes drawn in connection with the Tungabhadra Project, the Nizamsagar Project and the Godavari Scheme were engaging the attention of the Government and that orders for machinery and equipment for irrigational expansion as well as the generation of hydro-electric energy had been placed with the United States of America and Great Britain.

FOOD POSITION

Mr. Grigson in the course of his address, gave details of the food problem and of the steps that had been taken and were being taken by the Government.

Mr. Grigson referred to rationing measures and said that the rise in the price of milk was causing hardship to families with low incomes and with young children. He warned that milk would have to be rationed in the city if prices did not show a tendency to come down and if supplies did no improve.

Speaking of transport difficulties, Mr. Grigson said : " We have made use of camel transport in some areas and in some districts the Banjara (gipsy tribesman) and his pack-bullock trains are coming once again into their own."

Nawab Zain Yar Jung Bahadur said that every scheme with regard to irrigation would be taken up by the Government, as far as things permitted. He stated that the Tungabhadra Project would be taken up in March 1945

Mr Ghulam Mohammad, Finance Member, Nizam's Executive Council, speaking at the Conference, said that concentration of thought especially among backward Asiatic countries on a system of planned economy was to his mind a very salutary and desirable objective. A desire to veer round from an easy policy neither of exploitation or of being exploited to a policy aimed at raising the standard of life of the people was a change in the world history which should take equal place with all other important events.

" The problem facing us to-day is the attainment of freedom for ordinary people from what is known as want and fear and providing them with minimum requirements of civilised existence."

Essential conditions for carrying out any post-war plans were the control of and interference with almost every sphere of life of the people and exercise of Government authority to regulate almost every aspect of it For this purpose a Government with " a will, vision and policy " was essential Another was the existence of popular urge for planning. The speaker appealed to public leaders to rouse themselves to educate the people and shape public opinion in the right direction.

Referring to the non-official representation on post-war planning committees set up by the Nizam's Government, Mr. Ghulam Mohammad said that there were 53 officials and 49 non officials serving on different committees.

Mr. Chulam Mohammad pointed out that economic planning to be successful at least on the industrial side, could not be restricted within the limits of political boundaries. Collaboration among different units on regional basis was not only essential but perhaps the only means of attaining some of their objectives.

SOME POPULAR THEORIES

Professor V. H Mottram, of London University, in an address to cookery experts in London, has debunked a number of popular food theories So far as the learned professor is concerned, all this talk about vitamins is calculated to get most folks nowhere. When a real expert overturns whole cartloads of cherished beliefs and theories the fun really starts. ..

For instance, one of the most knowledgeable American doctors has compiled a long list of beliefs that are now back-numbers. The American counterpart of the British Association has, too, put all sorts of theories on the spot, and debunked many more. Here are a few:—

A receding chin does not denote a weak character nor is there any significance in the fact that a man may have a square jaw and a scowl—like Mussolini It doesn't mean a thing! When you come to think of it, Hitler has a far weaker face than the Duce, but his career shows that he is not a less forceful character. The whole idea, in fact that one can "read" character by the shape and structure of the face is a pipe-dream. If high foreheads were an indication of culture and intelligence Eskimos would lead the world!

Turn to the question of health-theories....

If you scratch yourself with a rusty pin or nail it is not particularly dangerous The rust is merely iron oxide, weich cannot alone make the wound more dangerous. The real danger comes from the germ which may be introduced into the wound. It doesn't make any difference whether the pin or the nail is old and rusty or new and shiny.

BRAINS—AND EATING FISH

Whisky is not a cure for snakebite. Meat need not be chewed any more thoroughly than soft bread, fruit or boiled or raw vegetables, because all digestion begins in the mouth.

There is no scientific foundation for the belief that rubber boots or goloshes worn indoors will cause sore eyes. And drinking medicinal waters from health-springs will not cure all ailments. The waters act as a mild laxative and the real benefit is derived from simpler dieting, change of habits and avoidance of excesses. When it comes to food, fish was never a "brain-food". One food is the same as any other so far as the brain is concerned.

ELECTRIC FAN MYSTERY

There are dozens more items which have just been debunked. People used to say that if a man fell from a great height he was dead before he struck the ground. The idea has been dispelled by the R.A F.! Drowning persons do not rise to the surface three times. Very often they sink at once, but often they rise several times. It all depends on the amout of water the drowning person takes into his lungs.

Does an Electric fan lower the temperature of a room? It does not! Outside the actual area of the current the temperature of the room remains completely unchanged. The cooling is produced by the increased evaporation of moisture from the surface of the body, and not by lowering the temperature of the room.

If you know anybody who is concerned about blood-pressure you can tell them not to worry unless a doctor has told them to. There is a common belief that "normal" blood pressure should be 100 plus the age of the individual. The truth is that there is no fixed normal blood pressure as there is a fixed normal temperature. Blood pressure depends upon many things, and what may be alarming in one person may have no significance in another.

In these days most of us have enough worries on our plates without looking for any extras. Taking most things into consideration, our worries are nothing compared to those of our opposite numbers in the Axis countries. And that is no theory!

"THE RATIONALIST."

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Monday 25-12-1944.

THE DEATH PENALTY

Like a young man labouring under an inferiority complex who does something spectacular in order to make himself appear big in the eyes of the public, Travancore recently abolished the death penalty and gave out that it was the first Asiatic country to do so. This claim was resented by another smaller, much smaller State than Travancore, Aundh, we think, which claimed that it was the first State to take that step. And recently a spokesman of our Government is said to have stated that it was prepared to follow suit if it is the public desire.

We do not see where the credit of this step, or of the throwing open of temples to Panchamas, comes in. We can understand public roads, public wells, or public schools being thrown open to Panchamas. We can understand a Government building temples for the Deity which the Panchamas worship. But we do not understand orthodox temples being thrown open to them with a loud fanfare or with surreptitious intriguing. It is no gain to the Panchamas, and it amounts to pollution according to the tenets for which the orthodox temples stand.

The death penalty is ordained by civilised Governments for persons who commit cold-blooded murders. The reasoning is that no citizen should be allowed the right to *distroy* the life of another citizen. This can only be ensured if it is laid down that if a man kills another man his own life will be forfeit. The fear of one's own death might prevent a man from causing the death of another.

Criminal Law is not meant for honouring criminals, but for preventing crime by meting out drastic punishment. If death penalty is to be abolished, if transportation and whipping are to be abolished, and if criminals are just to be kept in airy and rat-proof rooms, fed with curds and curry, given comfortable furniture and dressy clothes, and allowed visits by friends, relations and admirers, it would be encouraging crime and not discouraging it.

If Governments let off murderers lightly from squeamish sensibility, then society will revert to the original practice of constant vendetta between the families of the murderer and the murdered, as in Italy during the Middle Ages.

Our elderly readers will remember the Photographer Murder Case of Coimbatore some 20 years ago. Eardley Norton's advocacy got off the person who was tried for it, and we are told, he warned him from repeating the crime. The Bawla Murder Case of Malabar Hill in which a Prince's agents murdered the betrothed lover of Mumtaz Begum is not so old as to be forgotten already. The Shraddhanand murder, the Allah-Bux murder, the Mattiotti murder, the Mokshagundam Krishnamurthy murder, Llandrau the poisoner of women, Lucretia Borgia the poisoner of men, to say that death sentence is cruel for the persons involved in these, is silly sentimentality.

Persons commit murder from high-strung passion, or from wickedness, or from a hatred of Society. Not all of them are discovered, and not all those discovered are convicted. In numerous cases either the trial Judges or appellate Judges find grounds for letting off most of them. Only in a few cases in which the crime is proved to the hilt is the death penalty meted out.

(To be continued)

Editor.

NATIONAL WAR FRONT

WEEKLY REPORT OE THE ACTIVITIES OF THE NATIONAL WAR FRONT IN KOLAR GOLD FIELDS' SANITARY BOARD AREA, DURING THE WEEK ENDING WITH 15TH DECEMBER 1944.

On account of harvesting sesson throughout he week (after the ceasing of the last rains) t was very difficult to make Raiyats gather or the Village Meetings. However, one meeting was successfully held on 9 12-44 in Mathamuthanahalli Village within No. 1. Group, wherein about 150 persons had gathered. As usual Mr. G. Muni Reddy addressed the gathering in Telugu. The other meeting notified as per programme to be held on 12-12-44 in Nakkanahalli Village in No. 3 Group had to be cancelled for want of Raiyats to attend the meeting.

Within the Urban area there were three meetings, namely: 1. on 10-12-44 in front of Robertsonpet Market, 2. on 12-12-44 in Andersonpet Market chowk and 3. on 15-12-44 in Mysore Mines Gilbert Shaft Lines. In all the three meetings Mr. I. Balakrishnan, Tamil Lecturer, addressed a gathering of about 400 persons in Tamil.

Subjects dealt with in all these meetings were:—

1. Steady progress (though slow) of Victory of the Allies from point to point in the Western Theatre in Europe.

2. The part played by the Indian Soldiers in all the Theatres of War in Europe bringing Glory and name to our country.

3. Russia's rapid march into German occupied territories from Balkan side.

4. About the necessity for growing more food grains and vegetables and bringing in of more and more waste lands under cultivation.

5. Appeal made to the people for going in for Defence of India Savings Bonds and Postal Certificates and to take advantage of Small Savings Scheme introduced by the Government for the benefit of the poor section.

K. RAJAGOPAL,
Organiser & Chairman,
Advisory Committee,
Kolar Gold Fields.

TITLES

In the last two issues of your journal there is an article entitled 'Truth about Titles.' 'The Order of Merit' is referred to as bigger than a peerage; but there is no reference to 'Companion of Honour.' Perhaps the latter is not a title. The first time I came to know of it is when it was bestowed on Mr. Casey on his appointment as Governor of Bengal about a year ago. I have since learned that the Right Hon'ble V. S. Srinivasa Sastri is also a Companion of Honour. This must have been earlier.

As an Australian Mr. Casey cannot perhaps accept any titles and so he has been made a Companion of Honour. There was a time when prominent men in the Dominions were being awarded titles by His Majesty the King-Emperor. When the Dominions were given Self-government and the Empire became a Commonwealth this practice seems to have ceased. May not India also, for which the least that is claimed is Dominion Status, follow the example of the other Dominions and decline titles?

Yours Sincerely,
A. SUBRAHMANYER.

To The Editor,
"Rationalist", Mysore.

NATIONAL WAR FRONT

Weekly Report of the Activities of the National War Front in Kolar Gold Fields, Sanitary Board Area, during the week ending with 2nd, December 1944.

On account of very bad weather and rains practically throughout the day (though not heavy rains) for the last two weeks continuously it was a great handicap to keep up to the programme especially in village parts during the week under report. However, one meeting was held in Neralekere belonging to No. 7 Group of the Sanitary Board area on 30-11-44 and about 150 villagers had gathered, as the meeting was held in Sri Anjineya Temple. Mr. G. Muni Reddy addressed the gathering in Telugu as usual.

In the Mining area also there was only one Meeting held in Nundydroog Mines, Kennady Lines' Drama Hall on 29-11-44 on account of bad weather, when Mr. I. Balakrishnan addressed a gathering of about 300 persons with the help of Magic Lantern Slides, and Cenema Movie Pictures relating to war.

Subjects dealt with in the above two meetings were :-

1. Reclamation of various enemy occupied places and Air Raids by our R.A.F. Bombers over important Military and Industrial centres of the enemy.

2. Air Raid over Tokyo and the occupation of Bhamo in North Burma by the Allies.

3. America's success and progress in Naval War-fare and her increased strength of Navy from day to day in giving Battle to the Japanese Navy near various Islands in the Pacific.

4. An appeal was made to the Public in both the Meetings :

(a) Not to give ear to false rumours about Japan and her strength and to have confidence in and love for our country.

(b) To grow more Food Grains, Vegetables and to make use of manufactured manures more and more, to secure better yields.

(c) To give liberally to the Government the grains harvested without allowing leakages for Black-Markets, since our Government are for only helping the Ryots and to give encouragement and facilities for greater productions and better prices for the grains.

(d) To take more interest in village life by giving special attention to Sanitation, Cleanliness, Education and Unity.

Note:

Wall posters and pictures relating to War recently received were exposed and exhibited in prominent places. They were also distributed along with Pamphlets and Bulletins to various Clubs, Reading Rooms and other Public Institutions within the K.G.F. area.

K. RAJAGOPAL,
Organiser & Chairman,
Advisory Committee,
Kolar Gold Fields.

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" VARTHAMALAI " OR GARLAND OF GOSPELS

(Translated by Mr. R. Tirunarana Iyengar, B.A., Rtd. Asst. Commissioner.)

(Continued from last issue)

The chetana, after digesting the said instructions, will remain grateful to his acharya and will be associating with Satvikas. Service to his acharya will then become his life-pilgrimage. What is acharya-kainkarya? It consists in avoiding what is not to his liking and in doing what is to his liking. Of the two, avoiding what is not to his liking is more important. Because, the not doing of what is to his liking will only create indifference, while the non-avoiding of what is not to his liking will directly raise the ire of the acharya and will result in the abandonment of the sishya by the acharya. When the acharya gives him up, God will abandon him. Who are then the help-mates? His past karmas and the servants of Yama will be the only help-mates (that is to say, he will be doomed to hell).

How to acquire a knowledge of these two, namely, what is to the liking of the acharya and what is not? It is by sastras and by remembering the instructions of the acharya. This *acharyan-ninaivu* is accessory to the desired goal, this is service to the acharya, and this is also in consonance with the nature of self. The chetana ought not to consider these as the means. To the pleasure of his acharya (that is to say, what is to his liking), he must engage himself in the service of Bhagavan and Bhagavatas (godly-men). To the chetana of such eligibility, the attainment of what is desired to be attained, namely, moksha or salvation will result.

The final limit of self's nature is to be exclusively disposable for the purposes of God's servants *(adiyas)* as it pleases them. The final limit of God's nature is Archavatara (the manifestation worshipable). The final limit of the obstacle that stands in the way of reaching the goal, is egoism and mineness. The final limit of the nature of the means (to salvation) is the grace of God. The final limit to the nature of the soul-sought end or goal is the pleasure of God.

This is the Gospel which Nambillai would preach.

Gospel No. 13: [*Note*:-*Nityavibhuti* is the eternal highest heaven; it is the sphere of pure substance which is productive of bliss; it is beyond the sphere of darkness. *Lilavibhuti* is the sphere of [illegible] substance; the nether worlds.]

Both the Nityavibhuti (supreme world of eternal glory) and the Lilavibhuti (the world of ephemeral spendour which exists for the sport of the Lord), are at the disposal (sesha) of God for His purposes, at His pleasure. The persons therein are, Bound Beings (baddhar), Eternals or Ever-free-beings (nityar) and Freed Beings (muktar). The Bound Beings are of two classes, namely, those aspiring after salvation and (*samsarins*) (chetana's rolling in sin) The above three consist of those who are free from egoism and mine-ness; those that are remorseful that they are ensnared in egoism and mine-ness, and those who acquiese in egoism and mine-ness. The Eternals and Freed Beings come under the first class, (the former being ever free from the said evils and the latter becoming so only after they became Freed-Beings); the remorseful, those aspiring for salvation, come under the second class; and those that are always in sin-rolling (nitya-samsarins) come under the third class. Emberuman (God) will make the Eternals and the Freed-Beings, the object of His pleasure; He will make the remorseful, His object of grace; the acquiescent class, He will make His object of sport. Such are the words of Mudaliandan.

Note: Mudaliyandan was born in Pachai-Perumal-Koil also called Purushamangalam, near Kanchi. He is the son of the sister of Sri Ramanuja whose disciple he was. His other names are Dasarathi, Vadula Desikan, Srivaishnava-dasan, and Ramanuja-padukar.

Kandadi-andan is his son.

The Highest Heaven, whose matter is pure substance (suddha satva) is the abode in which the Eternals and the Released Souls dwell with God, ever saying—"Thy will be done" ("na mama"), is designated "God's place of Enjoyment *par excellence* (Bhogavibhuti or Nityavibhuti").

Mixed Substance which is the matter of spheres where bound-souls dwell with God, seeking at his hands, all kinds of selfish enjoyments, is designated "God's place of play (Lilavibhuti)," or that place wherein He is pleased, pending the ripening of their education playfully to indulge the ignorant souls, to a great extent, in their several selfish humours' respective consequence-pleasant and unpleasant.

Both Nityavibhuti and Lilavibhuti are (sesha) exclusively disposable for the purposes of the Lord as pleases Him.

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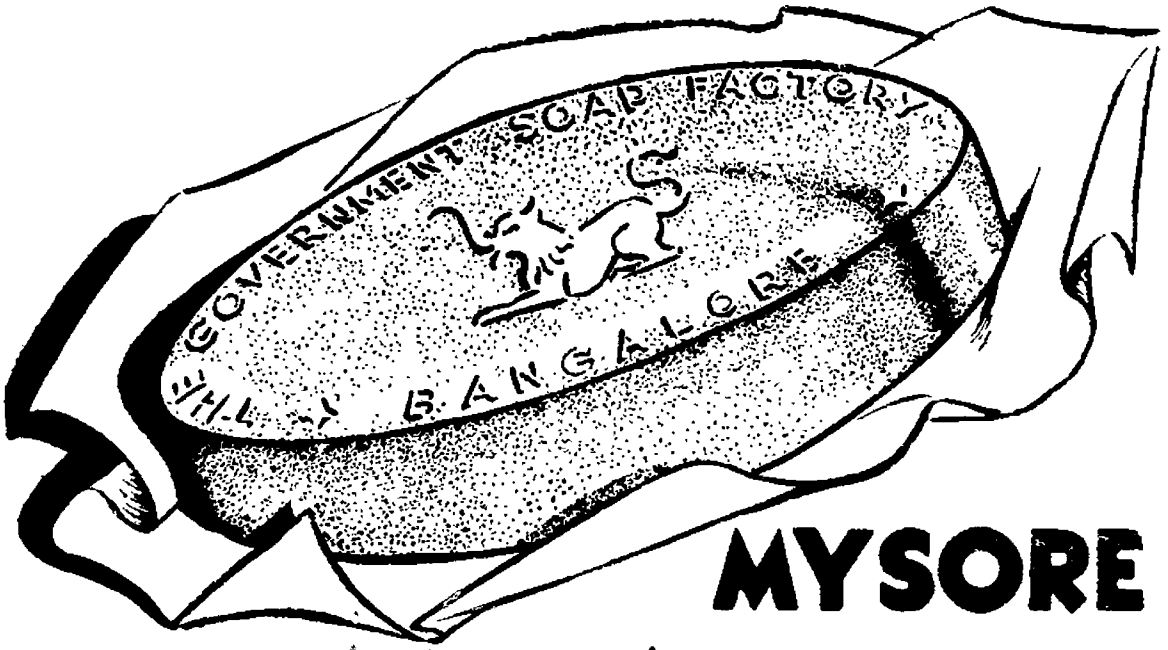

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